THE SUNDAY SCHOOL QUARTERLY

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TO OUR READERS

THE SUNDAY SCHOOL QUARTERLY is published in the hope that encouragement to the isolated workers of our schools may result in increased life and activity. We hope in the first place to stimulate all our teachers, to let them know what their fellow-workers are doing, and to bring before them the secret longings of our most devoted leaders.

In the second place, we intend to help on the Sunday school reformation. We are often told that the day of the Sunday school is over. The morning school may have lost its usefulness, though that is at least a debatable point; but that Sunday schools have had their day we do not agree for one moment. Instead, their day is but dawning. New methods are necessary, and the new spirit is ready to put to the test the plans and recommendations that are forthcoming from whatever source.

In the third place, we trust that a fresh band of writers will come forward and make use of the Quarterly for the expression of their eager aspirations. Let none be afraid to write to us. All contributions shall receive most careful consideration. The idea that may seem impracticable in one school may exactly suit the needs of another. Hence there is reason for the existence of the 'Sunday School Quarterly' as an exchange.

Sunday school work is calculated to exert a greater influence than ever in the direction of peace, righteousness and purity. An inestimable privilege belongs to those who with faith in God show their hope in man by trying to communicate their highest ideals.

Issued with the especial purpose of serving the Teachers, Elder Scholars, and Workers of our own denomination, we trust that the 'Sunday School Quarterly' may find a welcome among the growing number of teachers and workers who feel that the old doctrines and methods cramp their thought and energies. We are already assured of help from writers who do not belong to our household of faith.

ADDRESS TO ELDER SCHOLARS

J. ESTLIN CARPENTER, M.A., Litt.D., D.D.

'In the beginning.'—*Genesis* I. i.

THESE are the first words of a great story of the making of the world. They stand at the head of our Bible, and open an ancient tale of the orderly production of the heavens and the earth, the plants, the animals, and man. We are all of us interested in beginnings. Year after year we watch the beginnings of the spring, and look for the first snowdrop in the garden, the first primrose in the woods; or note the first swallow's flight, the first song of the nightingale, the first cry of the cuckoo. We like to read of the early years of famous men—how many are brought before us in the centenaries of 1909—the statesman, the poet, the man of science, the musician—and learn of the ways in which they became great, carried far-reaching measures for popular liberty, threw vast ideas into scientific shape, or expressed in verse and song the deep feelings which lie unuttered in the common heart. We go into museums, and see what were the beginnings of the arts and appliances of life, the first weapons, the first tools, the first rude ornaments. We trace the origin of inventions that have brought help to human

life, and read the stories of the printing-press, the telescope, the steam-engine, the telegraph. Or yet again we follow the footsteps of explorers, and watch how a steadfast purpose overcomes difficulties, and small beginnings lead to great endings. Columbus discovers America, and in our own day the untrodden regions of Africa have been traversed and mapped, and the dreams of a Livingstone have been more than fulfilled. These are the beginnings: who shall tell the end?

Out of such interests, which we all feel in our own lives, came the attempt to tell the story of the origins of the whole world. All round the earth the tribes of people and men have fashioned similar tales, sometimes simple and rude, sometimes like this one in Genesis the product of real thinking and noble feeling. See how the writer tries first to make his picture of the whole scene, the earth below, the vault of sky above in which the sun and moon and stars revolve. Then observe how he gradually introduces groups or kinds distinguished from each other. He stumbles, indeed, by planting the ground with trees before he has provided the sun's light and warmth. But on the whole there is a stately march of ordered thought from the darkness wrapping the waters of the deep up to the series of animals in earth and sea and air which leads to man. It is the beginning of science. We have learned now that long ages of observation went before it, among a people much older than Israel, the ancient Babylonians who had watched the stars, and established observatories and built libraries centuries before the tribes who called Abraham their father had any settlements in the land we know as Palestine.

Our modern science of course tells the story very differently. As we look back into the dim and distant past, we do not see man wrought into God's image, or set to rule the beasts. When a railway cutting was being made three or four miles from Oxford, some fifty years or more ago, the bones of the elephant and the wild boar and other animals were found along with the remains of man. You may go into the caves near Settle in Yorkshire, or into Kent's Hole at Torquay; and you will learn that tens of thousands of years ago men fought in this country with the bear and the rhinoceros, the hyena and the wolf. Sometimes he ate them; often, no doubt, they ate him. You may see his weapons of flint, the chipped stones fitted on to the arrow, the spear, and the hatchet. There are the ashes of his fires, and the bone-needles with which he sewed together skins to wear. No peoples now alive, I suppose, were so rude and savage. What were his thoughts? We cannot tell. Verily, the first man, as St. Paul said (though with a different meaning), was of the earth, earthy. But look at England now. It has got a new shape. Another outline on the map marks off its capes and bays from the encompassing sea. New hills rise on its surface, new river valleys bear its waters to the ocean. And its inhabitants? Think of its mighty cities, of the millions of its people, and the wondrous web of commerce by which the products of its industry are carried to every continent around the globe. Think of the great names that make English history famous, and English literature one of the most precious of the world's possessions. Think of the lofty aims of government, of peace, order, and liberty, of races and religions owning the same law and advancing towards the same freedom, of all that we sum up under the one word—Progress. With all our difficulties and failures, in spite of the social sores as yet unhealed in our midst, no one will wish to go back to our beginnings. The spectacle of this mighty process may well fill us with trust and hope. We are compassed by invisible powers, and led forward to an unseen goal. With you, and those like you, who will grow to be the men and women of the ensuing age, it lies to promote or to hinder this vast work of God. Take your share in it bravely; remember that whatever we each achieve of good, makes for the advantage of all. Every effort, however small, counts for something in the whole; and to each generation in turn God commits the solemn charge of the welfare of that which is to come. For none of us lives for himself alone; we belong to our country; we live and die as members of a people, and have a part in shaping the destinies of the race.

But for that end we must first shape ourselves to noble things. That is the inmost mystery of our being. We learn there that God's creation is not an event in the past, which you can reckon back as the old Bible-writers tried to reckon, by

hundreds or thousands of years. It is a process which is for ever going on. In this God calls us to work with him. For there is surely something which God means each one of us to be. The artist who paints a picture, the inventor who contrives a machine, the poet who makes a song, the sculptor who carves a statue, all seek in different ways to utter some thought, to reach some end, or to express some feeling. They each have a purpose; and the joy of the labour lies in realising that purpose, in choosing noble thoughts, and seeking worthy ends. Jesus tells us that the highest purpose for man is to learn to think and act as sons of God, or to be perfect as our heavenly Father is perfect. We do not all start alike, as if we were sovereigns or pennies, coined out of the same metal, and stamped with the same die. We have all sorts of different values to begin with. Sometimes the elements within us seem strangely compounded of good and ill. There are impulses and passions that have their roots in the far distant past. It takes a long time to move upward, as Tennyson said, and let the ape and tiger die. When I see two lads in hot fight in the street, or the drunken man reeling in the gutter, or the besotted woman surrounded by a jeering crowd, I feel as if we had gone back to the days of the hyena and the wolf, and I say to myself 'In the beginning.' What will be the end?

We are making ourselves from day to day, and every moment opens to us new paths of evil or of good. Could you see yourselves now as you will be, if you live, thirty years hence, do you think you would recognize what you will become? How much will you have fulfilled of the hopes you cherish now; how much will you have marred and spoiled? It depends on your control of the beginnings. The girl who looks forward some day to a home of her own—what sort of a mother will she be to her own little ones if as daughter or sister she has not trained herself to habits of obedience and helpfulness and love? How is she to subdue a wayward temper, or cure herself of slovenliness, or overcome inattention, or rise above temptations to deceit, if she does not daily practise the arts of gentleness and patience, of steadfastness and truth? The lad hopes for promotion in shop or factory or office. He is eager to step out into life; he cherishes plans for his advancement, beholds himself in imagination thriving and prosperous. But what kind of a master will he make if he has been harsh and inconsiderate to his fellow-workmen; or if he has begun to sap his self-control by drink, or if betting and gambling involve him in dishonesty? Are you conscious, any of you, of any besetting weakness, any secret sin? Is there anything you seek to hide, and could not bear to see exposed to the light of day? Pause and take heed while there is yet time. Watch, in the beginning, ere it is too late.

Perhaps it is the reverse. You are humbly conscious that you have made [in the past year] a forward step. You have got a firmer hold of life. Some new interest has sprung up in your mind. You have read some stimulating book, or found a fresh and helpful friend, or begun a bit of hard but exciting study. An unexpected change of circumstance has opened up opportunities for which you had hardly dared to hope. You have got a keener pleasure in worthy things: you have conquered some temptation, faced some responsibility, and overcome the difficulties in your way. These are the promise of good; you are winning more insight, larger knowledge, firmer faith. That is the way to peace in the fellowship of God's holy spirit. Advance upon it without fear, and it will prove a veritable path of life. Some day, perhaps in this world, perhaps in the next, you will look back on your labour and struggle, on your disappointments and failures, on your trouble and your pain, it may be also on your delights and joys; and you will say, 'These were in the beginning; it was worth it all; now I know that my Father has led me on, and calls me still forward to the fulness of the stature of the perfect man.'

THE CHILD'S GREATEST ASSET

FLORENCE H. ELLIS

ROUSSEAU has suggested that the child came to us 'unspoilt from its Maker.' And we all know how a great Teacher took a little child in his arms, and set him in the midst of his disciples, as an example. Wordsworth had no doubt of the truth of

the idea, and his whole teaching emphasises the same thought; his well-known lines, 'Heaven lies about us in our infancy,' we have all accepted, some of us, perhaps, without thought of the deep philosophy contained in the lines. But I think it is only within the last few years that the saying of the Master, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven,' has been proved to be exact science. What part of the child is it that comes 'unspoilt from its Maker'? Is it a little animal, a thinking machine, or a divine human being? We would say, I presume, all three, but that the essential nature is divine, and that the mind, the passions, and desires, and the body are but the instruments of the inner being. The inner self must learn to use these instruments, and gain complete control over them, as does a workman over his tools or a musician over his instrument,

> 'Till oft converse with heavenly habitant
> Begins to cast a beam on the outward shape,
> The unpolluted temple of the soul,
> And turn it by degrees to the soul's essence;
> Till all be made immortal.'[1]

So in the training of the mind and intellect, these may be perfected as machines, may be stored with information, but if the creative power of the soul is not awakened, the so-called training has been to no purpose. A. C. Benson is expressing the same idea when he speaks of finding 'Hercules in the marble.' 'The image,' he says, 'is that of the sculptor, who sees the statue lie embedded in the marble block, and whose duty is *so* to carve it, neither cutting too deep, nor too shallow—so that the perfect form is revealed.' Again we find Robert Browning teaching us that

> 'There is an inmost centre in us all,
> Where truth abides in fulness.
> . . . . . .
> It takes no rise from outward things.'

We must direct the child to discover this centre, then the growth will be like a flower's, natural and harmonious. Speaking generally, we start at the wrong end of the line, we have to learn how to act from within—without. Each child has boundless possibilities; it is our privilege and our duty to bring these powers to light. It is this inmost centre, which rightly developed is the child's greatest asset during life. We must study the child's nature, and teach him how to make all his wondrous faculties obedient to that Infinite Will that is within. We can only do this by finding out the child—by sympathetically studying each child as an individual. This is one of the principal aims of the Froebel system of training children. It is in the home that the child's will is first formed and strengthened. It is the parent who has the greatest influence on the child in those early impressionable years. The parent's direct personal experience, and the knowledge of the child's hereditary tendencies both tend to give the former enormous advantage over the teacher in developing the character, which is the outcome of the will of the child.

When children are first sent to school, if parents would give the teacher some insight into their child's outlook and character, it would help immensely in the right development of the child. Both parent and teacher may have the highest ideals, both be interested in the right training of the child, and yet the parent's treatment be quite opposed to that of the teacher, and the poor child be quite bewildered between the two controlling forces. Wordsworth might well say:—

> 'Why with such pains dost thou provoke
> The years to bring the inevitable yoke?'

If parents only realized that it is the character of the child that is so important, that it is the one thing that is settled for life in these early years, surely the time given in consultation with the teacher would not be neglected.

Froebel, who of all the great educationists seems almost the only one to have remembered his early years, based his method of child training on what he felt he needed in his own development. In dealing with the child, he insists on 'freedom and action,' for through action, or the 'carrying out the good that is willed,' he says the character is formed. He would have as little restraint put upon the child as possible. From the first, he would train the child to rightly 'choose, determine, and direct its own actions.'

When a child does wrong, if the parent, instead of scolding, expressed sorrow that he should fail in 'becoming,' and helped him to make a firmer resolution that he would try harder in the future not to offend, and always let an offence be followed by its

[1] Milton.

consequence, a child would realise that he was master of his own destiny, and one would hear less often the cry of the child, 'I couldn't help it, it was not my fault.'

As soon as a child is able to notice, to raise its hand to strike, he can begin to control his will. If a child cries, often he may have anything he wants to quieten him, then the first lesson in indulgence is taught. Habits are easily formed. There is that in the child's nature which resists control, and yet asks for it. The child may be too young quite to control himself, and asks for our assistance and guidance. If we withhold it, we are traitors to the call of the child's better nature, and cowards before his lower nature. All children are happy when kept busy, but often resist control. Then, should we yield to the resistance or control it ? In the one case we make the child restless and discontented ; in the other, we make him contented and happy. If we are so incapable of guiding a child that leaving it alone is the better of two evils, then is it not time we began to reform ourselves ?

Children are called stubborn and self-willed if their wishes clash with the wills of those over them, and the anxious parent or teacher considers he is doing his duty in 'conquering' the child's will. As Herbert Spencer says, 'A determination to subjugate is far more conspicuous in elders than the welfare of the child, but parents, whose lust of dominion is restrained by a true sense of duty, will aim to make their children control themselves.'

Edmund Gosse in his book 'Father and Son,' shows the evil of not giving the child a chance of self-discipline and self-development. Brought up on the most rigid dogmatic lines, he was allowed no expression of individuality. He says : 'To the pressure from without I resigned everything else, my thoughts, my words, my anticipations, my assurances, but there was something which I never resigned, my innate and persistent self.' It is not given to every child to have the power to keep this self from being suppressed, and in after years to write so illuminatingly about one's early thraldom.

In spite of the devotion of his parents, Ruskin was crippled sadly by his injudicious upbringing. Later his great mind asserted itself, but it was always a difficult thing for him to express an opinion contrary to others. He says of his early years : 'Danger and pain of any kind I knew not, my strength was never exercised, my patience never tried, and my courage never fortified. My verdict on my education must be, that it was at once too formal and too luxurious, leaving my character, at the most important moment for its construction, cramped indeed, but not disciplined, and only by protection innocent, instead of by practice virtuous.' Ruskin, I feel, wrote this as a warning to parents. Had he been allowed full scope for his innate strength of will and resources, what weary years would he have missed ! Devoted as he was to his parents, he always blamed them for not allowing him to realize his own divinity.

Most people know that beautiful little book of Mrs. Ewing's, 'The Story of a Short Life.' Leonard was a boy of rich, indulgent parents, and unfortunately an only child. He was brought up injudiciously, punished one day for a fault that would be passed over on another, and his path in life made altogether too easy for him. One day a soldier came to see him—one who had won the Victoria Cross—and as they were living in Aldershot at the time, Leonard looked upon this soldier with his V.C. as his ideal. About this time Leonard met with an accident, which crippled him for life. At first his greatest grief was that he could never become like his Ideal, but when he realized that it required as much bravery to bear suffering patiently, as to fight battles, his endeavour to be brave and patient under suffering transformed his entire character. Being a child of strong will he was resolute in his determination to be a hero—if not on the field of battle, on the bed of suffering. And by himself, and in spite of his early bad training, and with no priggishness, his conduct conformed to his ideal of a V.C. The first time Leonard exercised self-will in order to attain an ideal, was when he resolved to go to bed without demur. It reminds one of another better known little boy. You will remember how R. L. Stevenson speaks of the effort of will required, in one of those glimpses of child life he gives us in his 'Garden of Verses.' As the children sit round in the twilight making imaginary pictures, he is suddenly called to bed. He does not wish to leave the pleasant party round the fire,

but with an effort of will he takes it like a man, and he thinks :—

Must we go to bed indeed, well then
Let us arise and go like men,
And face with an undaunted tread
The long black passage up to bed.

Farewell, O brother, sister, sire,
The pleasant party round the fire ;
The songs you sing, the tales you tell,
Till far to-morrow, fare ye well.

Truly the child in that case was ' father of the man.'

Children are not self-conscious, they do not think of the rationale of conduct. It is quite natural for them to be brave like King Arthur, to be unselfish like Sir Philip Sidney, to be kind and sympathetic like Florence Nightingale ; in a word, to have an ideal. Thus they are evoking that ' inmost centre,' and developing from within, without. As Plato puts it : ' When the more excellent part in his nature governs the inferior part, this is being called master of himself.' If I quote R. L. Stevenson again, it is because as a child he aimed high, and became the character, so much beloved by all who knew him. Few writers of such power have taken the trouble to recall their experiences for the sake of the children. He takes care when he recommends a child to do a thing to give the reason. He says :—

Children, you are very little,
And your bones are very brittle ;
If you would grow tall and stately,
You must try to walk sedately.

Happy hearts and happy faces,
Happy play in grassy places ;
That was how in ancient ages
Children grew to Kings and Sages.

But the unkind and the unruly,
And the sort, who eat unduly,
They must never hope for glory,
Theirs is quite a different story.

It does the child's character no good to punish him for faults—it only checks him for fear of punishment, and no development in character takes place. As a late judge said : ' punishing not only degrades the child, but stereotypes the fault in his nature.' The conquering of a fault by themselves, and the realizing that they have the power to become, and to do, if they only have the will, is the main thing ; then, as Tennyson puts it :—

They rise on stepping stones of their dead selves
To higher things.'

Mr. J. Stillman, the famous journalist, in his Autobiography, says that when a boy every small offence was followed by severe punishment, and then he makes a very important statement. ' Naturally I learned to lie, a thing contrary to my inclination and nature, and a torture to my conscience ; but I had not the courage to meet the flogging.'

This is what we have to do then, as teachers and parents. Create in the child the will to be. As psychologists tell us—doing will be the channel through which the child will become ; but the various forms of activity, through which the child grows, must be determined by his environment, whether at home or at school.

Children are wheels of activity—body, mind, will are always on the go. Froebel teaches us how to develop the character of the child through games, stories, songs. He shows us that self-activity includes the motive as well as the action. Even in drawing new methods are now followed, and it is found a suitable channel for the development of the child's character. The essence of the method lies in the desire to get the child to express his own ideas, spontaneously in form, rather than tie them down to the repetition of dead lines. Of course much childish nonsense is reproduced, but behind it all lies the most valuable educational material. The training of the child must follow the natural development of the child. You cannot teach him anything but what is in his own nature. The only way to get children's will and ideas to grow is to get them to produce that which is germinated in them, and not cram into them some mature thought. In drawing you have the development of the child through activity in various ways, the imagination, self-expression, and manual dexterity, and immanent in all, the will of the child.

As their ideas have to be regulated, so their wills, as I have said before, have to be placed on the lines of right development, not checked nor curbed, but given full liberty towards high ideals. Unless the will of the child is active, the development is partial and defective in its most important element : that of the child's own knowledge of himself. We cannot begin too early to teach the child that he must realise his higher nature. True education allows the soul the power to assert itself, it teaches that the true nature of the child

is a part of Deity itself. No hard and fast rules can be given. Once we realize fully that the child's real growth is from *within*, we shall set ourselves to learn how best we can further that growth, and not, using Ruskin's words again, 'Have our children cramped indeed, but not disciplined, and only by protection innocent, and not by practice virtuous.' Children frequently form their ideals from their parents and teachers, for we know the child lives—

> As if his whole vocation
> Were endless imitation.[1]

Can we then be too careful? How much of ourselves should we care to see reproduced in our children? 'Remember,' says Herbert Spencer, 'the aim of your discipline should be to produce a self-governing being, not to produce a being to be governed by others. Do not regret the display of considerable self-will on the part of your children, put it on the right path, train the child to harness it.'

Parents and teachers should test every process of their training by the attitude of the child's will in relation to it.

The questions should be put :—

1. Is the child's will active or passive?
2. Is his activity the result of outer stimulation or inner motive?

Again, I say, let the child realize early that he has the power within himself—we over him can only help him by pointing out the way—but we cannot make him attain. It rests with himself.

> Yet the Will is free,
> Strong is the Soul and beautiful;
> The seeds of God-like power are in us still:
> Gods are we, saints, bards, heroes, if we will.[2]

WHAT SUPERINTENDENTS EXPECT

[These articles are written by superintendents whose experiences belong to different districts. Mr. Graham knows Lancashire and West of England schools; Mr. Douglas lives in the East, where his work is highly valued; and Mr. Brooke, as he tells us, has had a mixed experience. We invite communications on the subject these gentlemen have treated, and shall be glad to present in our next number a digest of the criticisms, favourable or otherwise, that are sent to us.—EDITOR.]

THOMAS GRAHAM

THE aim of every superintendent should be to make his school one of the best, if not the very best, in the denomination or the neighbourhood. 'Aim high' is as good a motto for Sunday school workers as it is for other individuals. We expect all our teachers and scholars to help us in achieving this. We do not expect to see reforms brought about in a day or even in a year. We are reasonable, and do not expect impossibilities from our helpers. At the same time we object to the croaker who is always saying, 'Ah, but *we* cannot do this, and *we* cannot do that.' What other Sunday schools can do, and other workers can perform, we can accomplish if we set to in real earnest. The true superintendent believes in his work; he is an idealist, and an enthusiast. As a leader he should keep in touch with all that pertains to Sunday school work, both in his own group of churches and in others. He cannot do his work successfully, if he has not the loyal support of his assistants. I do not mean a blind following, but a sympathetic one. We ought not to expect our teachers always to agree with our methods and suggestions. We must be open to hints from even the youngest helper. The superintendent who talks of resigning immediately he is crossed in any way, will lose the respect of many of his scholars, and this is fatal. The best schools are governed democratically. The head of the school must of necessity have a good deal of power placed in his hands, but he must be prepared for the criticism—even the opposition—of those under him if the results are not satisfactory. After all, the superintendent has been placed in his position by the teachers, and he should always consider himself as one of them rather than as one over them.

We expect from our teachers and scholars first of all, friendship. We want their confidence and trust. They need to know us fairly well, and we must know something about them, if we are to work well together. We like them to tell us of their difficulties, to make confidants of us. An occasional serious talk about methods and the problems that face nearly every teacher is always helpful. Many a young and inexperienced teacher's trials would be lessened if he would ask the advice of those who have served long and faithfully in the same good cause. We should all meet together in a friendly manner as often as possible. In my own eighteen years'

[1] Wordsworth. [2] M. Arnold.

experience as superintendent, I can remember many a knotty problem, many a question of discipline, many a plan destined to have far-reaching results, which has been first discussed at a friend's fireside, at the tea-table, on a country ramble, or after some conference or meeting. The teachers' meeting is the final place of settlement for plans and methods, but it is not wise to bring any forward until they are well matured, and in informal chats such as I have just mentioned, we often get a more permanent solution than in the larger meeting. The superintendent expects friendship, but he must also be the first to show it to others and promote it wherever he can.

The man who is selected by the teachers as superintendent should have their fullest co-operation. If they cannot support him loyally, they should not elect him. Every Sunday should see each teacher in his place. If he cannot be present he ought to secure an efficient substitute. The failure to do this in very many schools makes the position of superintendent a most painful one. I went as visitor to a certain school one Sunday afternoon, and found four teachers absent. The superintendent said to me, 'This sort of thing happens week after week. I cannot tell what to do; it is ruining our school.' It certainly weakens the efficiency of the school. It lowers the tone; it tends to drive many scholars away; and it sometimes utterly unfits the superintendent for his other work. Immediately a teacher finds he cannot attend to his duties regularly, he should resign at once. I have known cases where a teacher never has resigned, but stayed away until at last the Superintendent in desperation had to fill up his place. The teacher did not like to offend by resigning, but it would have been much kinder to resign than to keep both his class and the head of the school in suspense. If the superintendent was to stay away for two or three Sundays, the teachers would complain loudly, and talk at once of a new one, and rightly too. I contend that the teachers' position is just as important, and should be as conscientiously attended to.

We expect the help of all at the opening and closing services. In my visits to schools of many denominations, I have often been pained by the disorder and noise during prayers. I have seen boys quarrelling within a yard of their teacher, yet the latter seemed utterly unconscious of it. In one large school I visited, I could not hear a word of the prayer so great was the uproar, and the poor superintendent went on through it all. The teachers did not seem to realise that it was any concern of theirs. Perhaps they thought they had sufficient to do to keep their scholars quiet during the lesson hour. I have noticed, however, that if boys are allowed to get unruly for only five minutes, it is difficult to regain order, and from a selfish standpoint the teacher would do well to insist on quietness during the opening services. But there is a much higher reason, and when the prayer is being said, each teacher should see that a quiet, reverent attitude is observed, and even whispering should be checked at once. The superintendent at the desk can only obtain discipline and order by the co-operation of the teachers, and instant obedience to the bell should always be insisted upon.

Then as to the lesson. We expect every teacher to give of his best. All have not the same powers, or the same tastes or inclinations. We give the teachers a free hand, but we would impress upon them the importance of full preparation. Cheap and good text books are issued by the Sunday School Association, and every school should have a good supply of these in its Teachers' Reference Library, if not in use as class books. Our teachers cannot have better helps for their work. But we must not forget that the part of the lesson which makes the greatest impression is the knowledge we have gained in our contact with men and women. Personal experience always tells, and the wise teacher will not rely entirely on books. I know how hard at work many of our teachers are during the rest of the week, and how little time there is for preparation. Let me give a practical hint. I would suggest that on the Sunday evening the teacher should jot down in a note book the subject of next week's lesson. If he uses a text book, this will be seen at once, and for the busy teacher I would certainly strongly recommend a fixed class book and consecutive lessons, as otherwise so much time is wasted in choosing topics; as illustrations or hints occur let them be noted down. It is surprising if this is

done systematically, how much matter there is by the week-end. There are those in our midst who say Sunday schools are a failure because they do not turn out theological experts and biblical students. I know there are hundreds who have gone through our schools who could not tell us what Unitarianism stands for, and it is a great pity this is so. I have come across even teachers with very old-fashioned notions respecting the Bible.

But after all the main purpose of our Schools is to develop character, to promote goodness, to foster helpfulness and brotherly kindness, to teach the children of the love and wisdom of God. The teacher who received his education at the factory school may do this as efficiently as the man trained at the University, if he is in earnest. The happiest memories of my own school days are of teachers I loved and respected for their true worth. I remember few lessons at all, except those received in the adult class, but I can never forget the kindness and above all the examples of faithful superintendents and teachers. The help of well educated men and women would be welcomed in all our schools, and it is lamentable that so few of those who have had the best of training, and who often have so much spare time, do not engage in this noble work. But there is work also for the average man and woman, and the best lesson is not that given on the Sunday, but the life lived during the week, the example set in the street, workshop, or at play. Each teacher by his office is expected to be good, helpful, and friendly, and a worthy example to those looking up to him.

Lastly, the superintendent expects the sympathy and goodwill of the church officers and members. He is their very best friend, and they should treat him as such. If not on the church committee, he should be in frequent touch with it. The Sunday school is not always valued as it ought to be. The supporters and well-wishers of a church can do no better work than helping to secure class books, other accessories, and up-to-date premises for its Sunday school. This institution is quite as important as the church, and should be quite as well housed. The day has gone by when any sort of a cellar or garret was good enough for a Sunday school. If the superintendent gives his services for the young, he expects that others will help him to secure good class-rooms, a well-lit and bright, cheerful assembly room—premises well equipped for the work of a modern school. If our young people are to be drawn to our schools and churches, they demand attractive premises, and those who have the welfare of our churches at heart should do their best to help in this matter. It will be the best investment the church can make. The other Nonconformist churches have awakened to this fact, and OUR largest churches, particularly in Lancashire, are a proof that the best way to build up is through the children of our Sunday schools, and that where the school is placed at its true worth, and good premises provided, the church gains in workers, in members, and in influence.

The superintendent who succeeds, will not have to expect others to do all the work. He too has many responsibilities, and he must be willing and ready to perform even very lowly tasks at times. My expectations may seem too great for some, but I have been so loyally supported both in my old school and my present one, and seen so many of my expectations fulfilled, that I am very optimistic. Often my teachers and scholars have done much more than I ever expected, but this has been because we have ever tried to create an enthusiasm for our schools, and to consider no sacrifice too great for them. I have always tried to work harmoniously with all, to foster the social side, to bind all into one helpful, friendly band; and because we have been united we have accomplished much.

EDGAR DOUGLAS

IT is said, sometimes, that a superintendent expects too much from his teachers; more than they, with the limited time they have at their disposal, can give; so, perhaps, a better title would have been, 'what a superintendent would like to get from the teachers.' Sometimes, no doubt, he gets it; at other times he has to do the best he can with what he does get. Of course, before anything can be done his authority must be recognised. Should a class require a teacher, the regular one being away, and should the superintendent ask a spare teacher to take that class, he expects that that teacher will do his duty cheerfully and willingly, without any demur because the class happens to be a

troublesome one, or because it would be more pleasant to go into the Minister's Bible class. Teachers must recognise that discipline, like charity, begins at home. A school cannot be orderly unless teachers support the superintendent in his efforts to preserve order. The superintendent is probably on the platform; he must of necessity be a considerable distance from some of the scholars, and he cannot always put the disorderly ones immediately in front of him, but he expects the teachers to sit with their classes, or where their presence is most needed, and keep the disturbing elements under control.

Then, as to punctuality: Cases have been known where the superintendent has had sole charge of the school until the moment of opening arrived. The teachers either appeared in the schoolroom at the last minute, or they were engaged in some interesting topic of conversation which could not be interrupted until the bell rang to announce commencement of school. This sort of thing breeds disorder. The five or ten minutes before school starts is a most valuable time to the teacher, if he only recognized it. During that time he can get into touch with his scholars on points outside Sunday school lessons; can talk with the boys about their hobbies, with the girls about their homes and schools. It keeps the scholars occupied and prevents any 'larking' or unnecessary noise, and so greatly helps the superintendent to get attention when he is ready to open school. This leaves the lesson time free, and gives the teacher longer for emphasising what he has to say.

Lessons should always be prepared beforehand; a teacher who goes into a class without a duly prepared lesson will, unless he is an exceptionally good teacher, be led by the class rather than lead it, like a boat without a rudder at the mercy of the waves. For preparing lessons a Preparation Class is a great advantage. Teachers often have not opportunity either as to time or materials to get ready for their classes, and a meeting should be held for this purpose; it may be conducted by the superintendent, or by some one else who is qualified. All who are interested in teaching should be welcomed; then, in the event of a teacher being away unexpectedly, a substitute may be taken from among those who attend, but have not charge of a regular class. This, to a certain extent, removes the objection to an unprepared teacher being called upon without notice.

Unfortunately teachers often are unwilling to give an evening a week, or an evening a month, apart from Sundays, to the Sunday school; no doubt many teachers do take sufficient interest in their work to do this, but EVERY TEACHER should do so.

This leads us to the question of visiting, which should also be done during the week. School attendance is greatly affected by teachers getting into touch with their scholars, and more especially with parents during the week. One evening in seven should be given to this. It is not necessary that each scholar should be visited each week, but all absentees should be looked up as often as this, if necessary, and the regular attenders once a month or once in six weeks.

Teachers' meetings are also a necessity for the proper working of the school. Points are always arising upon which the superintendent feels that he would rather have the advice and opinion of the teachers before acting, and it is a great help to him if these opinions are expressed freely, and advice given willingly. Teachers occasionally, but very rarely, take offence when their advice or opinion is not acted on; it may be well to point out that many teachers, especially those who take offence, only see the school so far as they or their classes are concerned, whereas the superintendent sees, or should see, the whole school without bias to any one class or teacher. What may be of slight advantage to one class, may be bad for the school as a whole. But where a teacher has a genuine grievance let it come out; very often it is only a product of the imagination or a misunderstanding, which an explanation will remove. If it is more than this it is far better that the trouble should be above board, and not allowed to smoulder, like a weed fire, making everyone uncomfortable all round.

A superintendent expects that his teachers will be frank and open with him, that they will say right out what they think will be for the good of the school; and that they will be ready and willing to help him in his work, which is very difficult at times, by being regular and early in their attendance. It is a great help to a

superintendent to know beforehand when a teacher is going to be away ; this is one of many details in which the superintendent's work may be made easier.

Save in very exceptional circumstances a school cannot get on well without officers apart from the superintendent and teachers ; a registrar and secretary are necessary ; of course these posts may be combined ; and if there are Library and Penny Bank, officers for these are necessary. It is not well for the superintendent to undertake these duties, and he should insist that the teachers should appoint these officers ; their duty is sufficiently apparent. If there are sufficient of them the duty of each need not be arduous ; consequently their work should be accurate and up to date so that the superintendent can get any particulars he may want at a moment's notice. For instance, the registrar should keep the attendance-record correct up to, say, the previous week, if it is impossible to make it up the same Sunday. He should give a list of absentees to the superintendent each Sunday, who should be visited by the teachers during the ensuing week. The names of new scholars should be given to the superintendent, in order that he may welcome them.

Reference has been made to the Library. This is a most valuable adjunct to a school, and its use is much increased if the teachers take an interest in it and recommend books to their scholars. It may be possible for the superintendent to know the contents of every book, but he has not the opportunity that the teacher has of knowing what will appeal most to each boy or girl.

Again, if there is a Penny Bank, it sets a very good example to the scholars if their teacher himself regularly puts something in—it does not matter how small, so long as he does it regularly.

A good deal has been said about what the superintendent expects ; whether or no he gets it will depend largely upon himself, but he has deep down in his heart a desire, a longing, to see his school successful. Successful not only in numbers (though where is the superintendent who does not want to see the numbers increasing ?), but also in the good it is doing. He would like to feel that every scholar comes because he wants to come, and enjoys coming ; he wants to see every teacher give his time and labour willingly for the love of the work. He likes to see the school- and class-rooms full ; he delights in good order, and splendid organisation ; but he is most happy when he knows that the work being done Sunday by Sunday is making boys and girls into honest, upright, strong, and good men and women ; and he likes to feel that each teacher has the like desire and the like aim in coming to the school.

ARTHUR BROOKE

My acquaintance with the art of superintending dates from a day over twenty years ago, when I was unexpectedly called on to do duty for one of the best of superintendents. The first hymn was announced to a school of a dozen classes but only two teachers. During the opening hymn two more teachers hurried in, and after the prayer several additions were made to the number of scholars present. So I gave out an extra hymn, and while we were singing this, more teachers entered. According to the custom in that school, as soon as the hymn was over, these late comers turned round in their places for the superintendent to offer the morning prayer. They were startled when I asked them to sit down.

As superintendent I have had experience in a rather large number of schools, and I have always had ideas of punctuality that were not invariably entertained by my co-workers. For instance, I expect those who are teachers to be punctual, and by that I mean present *before* the appointed hour. It is not being punctual to arrive in school at exactly 9-30 in the morning or 2-30 in the afternoon, if those are the appointed times. The hour for the opening exercises is *not* the time for the teacher to arrive any more than it is for the superintendent ; but how many admit this even in theory ? One of the most effective teachers I have ever had, a man whose help I look back upon with satisfaction, was a most unpunctual man. But inasmuch as his scholars never could tell what time he would arrive, they were always there punctually themselves for fear they should miss anything. That teacher was one in a hundred : the ninety and nine cannot afford to be late if they would make the most of their opportunity.

It has always been an axiom with me that the Sunday school is a religious

institution organised for the sake of religious instruction. Of course it was not so in the beginning, and I make this admission freely; but it is a long time since the beginning of the movement that Robert Raikes set going. If the history of Sunday schools were rightly valued and not brought out as an excuse for indifferent work, it would be well. In this, as in many other cases, 'a little knowledge is a dangerous thing,' and those who are inclined to be satisfied to do no more than was done by those who had only enthusiasm but no experience, lack appreciation of the immense advance that has been possible in the years that have elapsed since Raikes. I hold, therefore, that the purpose of our schools is to provide religious instruction.

Consequently, I have expected every lesson to be founded on the idea of the love of God and the love of man. Often I have been asked if I thought some particular teacher was imparting religious instruction, and it has, more than once, required pains to demonstrate the presence of the religious idea, the religious note, in view of the weird materials some teachers have sought to manipulate in their efforts.

Many teachers have undertaken their duties anything but willingly. They were not fit; they had not the time; and besides it was such a bore to spend a whole day with children who had no claim on them! The question arises, 'How much right has an enthusiastic superintendent to demand more than pressed men care to give when once he has dragged them into the work?' If he has prevailed so far, I do not see where the line can be drawn beyond which his demands may not go. Many a pressed man has turned out a treasure: his price is like that of the virtuous woman, but as often as not the pressed man is a sad disappointment. Certainly I look for volunteers for Sunday school teaching, but I do not expect a volunteer to be more successful than a pressed man, simply because he is a volunteer. Once a man told me he should like to teach in a Unitarian school because he would have so much scope. He had a hobby, and if in his own school-days he had been fortunate enough to fall in with a teacher who had shared his enthusiasm, his recollections of his own school would have been altogether happy. But he had not that good fortune, and he desired the opportunity of making up to the present generation of scholars what his generation, counting himself as a specimen, had missed. Superintendents will understand when I say that I watched that man's progress with interest. Poor fellow, he was as unfortunate with his class as he had previously been with his teacher. His boys objected to having the industrious ant exhibited to them, and they almost teased the life out of him. Possibly he might have escaped defeat had he tried conies instead of ants. As it was, he began to grow tired, and soon his place knew him no more—the press-gang had to get to work again. Now if that man had used his hobby incidentally in illustration, and recognised the school as a religious institution compacted of living souls, his experience would have been happier to say the least of it.

While on this topic I may state that I feel not the slightest regret for having regarded Unitarian Sunday schools as places for imparting instruction in Unitarian religion. The glorious roll of Unitarian workers is one to make all who are inclined to it proud of Unitarian religion. There is a note of chivalry in Unitarianism to which we should never turn a deaf ear. It makes the religious life a practical one, and the highest aspirations of the sons of God are only sanctified when they are translated into the deeds of brotherhood. Unitarian religion means life; it requires thought, action; and the example of the saints (though there be no calendar of their names) proves this. I have expected my teachers to indicate the content of Unitarianism, to persuade so that conviction might follow, but I have often been disappointed because the teachers had never learnt that love of the growing faith that could enable them to exhibit it in its attractiveness.

So I formed various classes, and learnt to my amusement and regret that people who might have attended, stayed away because they had been told at home that they knew all that I could tell them. I do not expect as a superintendent any deference to myself, but the work we are engaged in, in common, as teachers and superintendents does suggest that I might rightly expect co-operation in the effort to increase the effectiveness of our Sunday school. I expect teachers to go on learning

that they may make themselves better teachers. We are on the same ground. We are, both teachers and superintendents, voluntary workers, and it behoves us all to build each other up for the better performance of our duty, whether that duty has been thrust upon us or we have assumed it freely.

As a superintendent I expect everybody to take part in the devotional exercises, and admit no exceptions. Yet I have often seen organists acting as though the devotions were not for them, and if spoken to, looking as astonished as the well-known reporter at a revival meeting, who, when asked if he were saved, answered severely, 'I am one of the reporters.' Why should our organists ever be inclined to gather round their instruments certain casuals and be absorbed along with them in something quite other than the devotions of the school?

My reader may not be prepared for the statement of my belief that it is easier to superintend than to teach, provided the superintendent is well supported. But it will bear thinking about. If, having thought about the matter, dear reader, you admit that it may be so, why will you hold back when I ask you to open or close school whilst I go down amongst the scholars. For my own part, I expect young men and women to officiate for me and learn how to deport themselves on a platform. There is nothing better for the school or for the persons concerned, than that young men and women should learn to feel the joy of taking the lead in a service of worship. Young men used to do this thing in the old days, and what used to be done can be better done now than ever it was. But we are weighted with a recent tradition, and I want to see it overthrown, and young men doing what but a few years ago those of like age would certainly have been deemed far too young to do. From this it may be judged that I expect to see about me young men able and ready to step into my shoes before I have done with them, and ready to support me in my missionary ideas. I believe that every Sunday school ought to be a missionary centre, and that instead of drifting out of the school in a graceless sort of way, young men and women should march out some Sunday to open schools in other districts. Perhaps I am an old fogey, and impracticable, and all that sort of thing; but good school-work, well done, should stir up the missionary spirit which leads men to do for others something of what they have had done for them. When education was felt to be more of a necessity than it seems to be felt now, young men went among the outcasts and neglected to share the advantages they had gained in the Sunday school, and cellars and lofts and back rooms and dilapidated cottages were transformed by their holy enthusiasm. They taught men to worship and serve the Father amongst the children that others neglected, and there is scope for the like consecrated activity to-day. I expect the Sunday school to be a happy place, a place where pleasant memories are made. If all contribute to the success of the festivals (would that we had more of them!), and if all join heartily in the entertainments, what a fund of affection will belong to the school. If those who have never known the joy of the work could but realise what a large place the school fills in the affections of those who almost live in it, they would not leave us so short-handed as we often are. The school is a larger home to thousands of children in the land, children who are ready to be introduced, in subtle homely ways, to the larger service and sympathy that bridge the gulfs yawning between the people of different station, degrees of wealth, and culture. These social barriers are forgotten when heart speaks to heart, and the religious spirit is recognised as the foundation of all that goes on in the school. The Sunday school is a Christian institution, and the example of the Master is to be followed with reverence, faithfulness, and joy.

'FLOWERS OF THY HEART'

EDITH GITTINS

Teach me to live,
Teach me to die,

is the prayer of Ken's Evening Hymn. As I review my labour of love as a Sunday school teacher, the happy intercourse of more than forty years, the dear friendships, the close intimacies, my thoughts fasten first on

The birds that flew,
The flowers but half unfolded,
The pearls that turned to dew,

the dear girls who one by one dropped

away from the Sunday class to pass through the valley of the shadow. The malady has been usually phthisis. What misery and weariness it entails we all know; we know how all the forces of youth and nature fight for life. How prolonged and terrible is the struggle, what severe discipline it is, what demands are made on courage, patience, endurance, unselfishness, faith. To see the demands met, the lot accepted, the absence of complaint and bewailing, the gratitude for kindnesses, the thought for others, the smiling 'fortitude and patient cheer,' is to learn the 'power of godliness,' is to see the victory of the spirit, the life immortal made visible. Words cannot tell what such examples of 'holy dying' do for the world. Pictures of the saintly endurance of the young have been frequently painted by Roman Catholics and others: they point to them as evidences of the truth and power of the teaching of their churches. I like to recall the testimony of a doctor of my acquaintance, a churchman, who had a wide practice through many years. 'It is the Unitarians who know best how to die.' Perhaps we have been too silent about the shining example of those of our own household of faith who have been early called to depart. Here is a note made long ago after a last farewell.

'What I can remember of Alice's last days.

'The unceasing weariness and pain and physical misery. 'O Jane! I hope it won't be long! I do wish I were in heaven!' Then she said she hoped it was not selfish to wish for her release. Another time she said to Eliza, 'I do feel so sorry for you all.' She was continually thinking of others; her one trouble was that she could not ever 'help' again. Last Sunday she had a very bad time just when the dinner was ready, and she begged them to leave her and go down and have it. In the afternoon Jane took her a cup of tea, and she asked that the nurse should have some too. She hoped once that her faith would not fail. It was steady to the very last; no cloud seemed to dim its brightness, and she died with a smile upon her face—a smile that lasted after her breath had ceased.

'I went up on Wednesday to the quiet room to see all that was left of her—most still and peaceful—with the flowers still about that her eyes had looked upon and that her hand had held, and that had strengthened her faith in the all-wise and beautiful God. Jane stood there talking to me and telling me about her, and then she lifted the lid of one of Alice's boxes to show me how neatly and nicely she kept her things, like the dainty, orderly little maiden she was. I told my mother this, and she said, "it shews how fit she was to live as well as to die." It was at two o'clock last Monday morning that she felt sure the end was come, and she said goodbye to them all very sweetly, and with a strange radiance on her face she held out her hands toward the picture of Emma that hangs beside the looking-glass, quite as though, Jane says, she saw some light which was not visible to them. Soon after that she became wandering and unconscious, and did not know anyone, and at half-past six her pulse stopped.

'They had put on the coffin below her name and her twenty-three years, the words she chiefly loved: "The Lord is my strength and my deliverer."'

Many others have bowed the head with the same Christlike meekness and sweetness and strong assurance of faith. Infinitely touching is it to hear from their lips words learnt in hours of ease and now their stay in anguish. 'It is as natural to die as to be born.' 'They also serve who only stand and wait.' One spoke often of God's care for the sparrow; one said cheerily, to comfort a grieving sister, 'Never mind, Lois, we shall go yachting on the Mediterranean when we get to "the other side"!' and 'don't trouble to go up to that cemetery much, we shan't be there!' 'Are you not afraid of dying, Sophy?' some one said. 'No; I have not been to school and chapel and had good teachers for nothing. I have thought about "going." I have trusted always, and I shall trust to the end.'

Finis coronat opus. The end of life shews what its course has been, and holy dying is impossible without holy living. As I think of the difficulties and temptations that surround the girls of our artizan class, and know how pure and lovely and of good report they are as a rule, affection and reverence fill my heart, and thanksgiving to God for the power of his grace. What perils lie in the independent, money-earning life that begins for most of them

when they leave school at fourteen, or earlier—out and about early and late, passing through the streets alone, to a large extent unable to choose their company, hearing bad language, seeing vulgar ways, inevitably having early forced upon them knowledge of the evil and misery of the world. If they come of a good stock, if they have the blessing of a good home, they may touch pitch and remain undefiled, but, too often, instead of home peace, confidence, and understanding, there is friction and trouble. Parents are often more blameworthy than daughters. They are apt to spoil the children when they are young, and to scold them when they grow up. Authority can only exist where there is mutual love and trust. If it has not been wisely exerted in childhood it is useless to attempt it later. The children have often received a better education than their parents, and have better ideas as to the conduct of life. They hunger for prettiness, order, refinement, yet they can do little to mend what is amiss if the mother is unsympathetic and antagonistic. The instinct of girls for beauty too often finds its sole satisfaction in the effort to present a dainty personal appearance—natural and right within proper limits, but, these disregarded, leading to extravagance, vanity, self-love, and, possibly, miserable disaster. Houses are small, crowded, uncomfortable, ugly; there is practically no chance for apart-ness, for quiet reading or thinking; the early possession of money gives power to buy shelter away from the old home, and it is no wonder that this is often sought, or that girls drift or hurry into too early marriage. Again, the too frequent monotony of the daily wage-earning work—the so-called 'minding' a machine from morning to night—dull because the mind is so little occupied—makes perilously alluring the theatre, the music hall, the dance, the novel. Youth craves movement, excitement, pleasure, adventure.

In every direction where danger lurks, there should good angels be—messengers from God to warn and to uplift—and to this great rôle is the Sunday school teacher called. With what carefulness and prayerfulness should we older women proceed in our intercourse with these young sisters. How great is our responsibility, how great the need for sympathy, tact, wisdom, resource. God gives us good stuff for our fashioning. It is not the wild and reckless who come to the Sunday class. The very presence of these girls—their voluntary coming—shows readiness to listen, and desire to grow heavenward, to live worthily. Out of our longer experience of God and the world what do we bring them?

Pity is often in our hearts, yet let us not induce a weakening self-pity for circumstances that are beyond control. We must often regret the unnatural conditions of living, but we shall best help by trying to make the best of them, by seeking out any inherent advantages. Freedom and independence should favour the growth of a strong character, should foster ability, power of judgment, discrimination, resolution. If the choice of evil is early presented to these young pilgrims, so also is the choice of good. They must learn to stand at the helm and not drift.

So with the earning of money. Right ideas of responsibility and good use cannot be formed too young; horror of debt, spending on lasting gains, not spending all on self, drawing the line between miserliness and spendthrift folly, saving for future needs, giving help where help is due to persons and to 'causes.' How much 'better off' often are our wage-earning girls than dependent, sheltered daughters of wealthy families, without any power of spending, without any freedom of action or of choice, the best of them frequently the most unhappy.

Let us be eager and ingenious in trying to meet the right and natural longing for beauty and pleasure. Let us train *admiration*—that ennobling faculty—by which tastes and manners may be refined, and love of the good, the *best* in books, and plays, and pictures, and music, and companionship instilled, so that the silly and the base shall be repulsive and abhorrent.

We must not confine our relations with our girls to the Sunday, nor our talk to so-called religious topics. To teach them *to live* is our business, to help them to face their difficult daily course with capacity and gentleness. Our school and classrooms should be pretty and attractive meeting places, wherein dwells the spirit of welcome and of understanding. Our girls should know us within our own home walls, and in our hours of leisure, and what we enjoy we should share.

Lastly I glance at the pure, natural child-pleasures which are the human inheritance of all, but of which our town-dwellers are so sadly, so lamentably deprived. To all those of my comrades whose means permit of a peculiarly pleasant form of self-indulgence I confide an experience. Among the most amply rewarding ways of expending time, energy, and money is the occasional spending together—teacher and class—of a week of spring in some wild and beautiful region, far from shops and gaslight, where Earth's girl children can press close to the great Mother, tread on heather, climb hills, see far prospects, lose themselves in 'verdurous glooms and mossy winding ways,' follow the brooklet to its source, sing evening praises, sleep in the sweet country stillness, and be waked by bird songs to another day of beauty and of joy. Such holidays are true holy days, heart-welding, God-revealing, blessed in the spending, blessed in remembrance! Give happiness and it shall be given unto you, full measure, pressed down and running over. 'God uses us to help each other so,' His name be praised!

OUR YOUNG MEN'S CLASS

WILLIAM MARCROFT

Essentials in the successful management of a Young Men's Class are sympathy, judgment, and tact. To show respect will be to command respect and drive home the conviction that the teacher desires to play the part of guide, philosopher, and friend to his scholars. He must lead rather than drive. He must by a gradual process get his scholars to feel that he wishes to help them to become men in the fullest and best sense of the word, and take an intelligent interest in everything that concerns the welfare of the human race; that he will render help in time of trouble and, indeed, be ever ready to give kindly assistance and advice; in a word, that he is interested in their general advancement. By securing the respect and confidence of his scholars, half the battle is won.

These have been the guiding principles in conducting our Young Men's Class. It depends equally on teachers and scholars how soon the reciprocating process shall take place. Complete suitability to each other's desires and wishes, and adaptability of temperament will help on the permeation all the more quickly. It is most desirable that the teacher should not set himself up as a sort of superior person; he should let his scholars see that he is one of themselves; that he is simply called to the office because, for the sake of successful organisation, it is necessary that someone should fill the position of leader. Free and respectful expression of opinion should be cultivated and encouraged, and scholars should feel at liberty to differ from the teacher or any other scholar in any views that may be expressed. It should never be forgotten that they are men, and therefore should be treated as men. In this way they acquire thinking habits and cultivate a spirit of independence and true manliness. In a word, they are taught to feel their own feet, and to stand on them.

To secure and retain the interest of young men in the welfare of the Class demands careful thought and skilful treatment. Some may prefer a study of a certain book as the subject from week to week, with occasional discussions as to the meaning of specific passages or points which may crop up from time to time. In a class of mixed temperaments and dispositions it is scarcely possible to make a selection that will secure the attention and regular attendance of all. A Sunday school class, it may be allowed, is not the place for continuous study, but scholars should, by all means, be encouraged to take up a subject and make a study of it with a view to discoursing upon it before their fellows.

But it may be that young men attend a class without recognising any obligation on their part to help forward its work; without saying so, they attend for what they can get, to be edified and perhaps occasionally amused; possibly they may cherish the conviction that they are conferring favour by their presence. Still there is reason for thankfulness that they do attend, and that opportunity is thus afforded the teacher of helping them to become better citizens than they might otherwise turn out were they placed in worse circumstances and surrounded by less wholesome conditions.

Let there be no smug respectability about the Class, let no superior air be shown.

There must be equality. Each scholar must be reckoned as good as his neighbour, and be entitled to respectful treatment. A spirit of brotherhood and helpfulness should be cultivated. The teacher should, whenever opportunity serves, encourage broadmindedness and consideration for the feelings of others. Sobriety, thrift, industry, honesty, care for property, regard for law, and respect for authority; economy and waste, lost opportunities, health and happiness, the choice of friends, the importance of character, envy, endurance, tenacity of purpose, insincerity, impurity, sensuality—on these and many other topics a word in season, or an apt illustration may, like a bullet, find its billet in the heart of a scholar who is hesitating as to some step he is about to take on the upward or downward path.

It is most essential to the successful carrying on of a Young Men's Class that a suitable room should be provided by the school authorities, and everything done to make it comfortable and attractive. Up-grown people cannot be dealt with as though they were children. The former have got out of their leading strings and feel their freedom, and as they are becoming persons of some importance they require more consideration as to the accommodation to be provided for them. The school authorities having fulfilled these conditions, it then becomes the duty of the young men themselves to take an interest in their own room and to make it in every sense adaptable to their wants and requirements. It would be indeed helpful were the walls of such a room adorned with pictures depicting some sylvan scene, or enforcing a scripture lesson, or illustrating an historical incident, or portraying the features of some man or woman of light and leading. But the pictures should be selected on the lines that 'a thing of beauty is a joy for ever.' There ought to be no silly sentimentalism about the room, everything should be designed to cultivate a taste and a love of the good, the beautiful, and the true. Here is an opening for members of congregations, who cannot take an active part in the work of the Sunday School, to do something by a gift of suitable pictures to show that they desire to second the efforts of others who make a sacrifice. These gifts, however, ought not to be confined to any class or class-rooms, but should go to adorn the school-room.

As to management, we have, in addition to the teachers, a secretary and committee who meet periodically to discuss the policy of the Class, whether it is a success or a failure, and to formulate schemes which will be of benefit to the members. The selection of lecturers and subjects for discussion is also dealt with by the committee. We aim at breadth and variety, always keeping a keen eye on fitness and utility. Papers are read by members and friends on poets, topics of the hour, and religious, literary, philosophical, historical, and biographical questions. Some branch of nature study or the sciences is occasionally dealt with. In fact, anything which may be regarded as interesting and helpful comes within our sphere. Many members have shown an adaptability at book reviewing, dealing with and tracing the history of the leading character of a story, and offering comments thereupon. This class of subject has been found most attractive and engaging. In this way the class is introduced to new authors and writers, and fresh avenues of study are indicated. Many of the books dealt with form subjects for private conversation, and the amateur reviewers now and again come in for a flattering remark, such as 'I have not forgotten that book you dealt with.' These observations may be but straws, but they show at any rate that interest was arrested and an impression made. And the reviewer must feel thankful that he has been of some service. This book reviewing must help in character-building, especially if care is exercised as to the book chosen.

The Class has also a book club, the members of which pay one penny per week, one penny per quarter going to the class funds. This contribution is quite voluntary, but it is readily taken advantage of, and in this way the scholars are enabled to secure a library at home of instructive and interesting books; and some of which, it may be explained, have formed the subject of review and criticism.

The reader will now be ready to inquire, 'Is your policy a success?' Well, yes, on the whole, but not so successful as we would desire. We consider it is a success in quality of subjects dealt with, if not quite so satisfactory in the matter of attendance.

We have experienced little difficulty in persuading friends outside our own congregation to undertake an afternoon's engagement, and the members of the Class have been most willing in taking up subjects when requested. Indeed, we have in reality had no lack of talent. We are now endeavouring to renew interest by having a burning topic for discussion on one Sunday in each month. A few of the older members of the congregation are members of the class and are loyal supporters. One is afraid that members of congregations do not see the importance of supporting on Sunday the efforts of the young men and young women in school. A casual visit would indicate their interest, and an encouraging word now and again could but be highly valued. Congregations expect to be recruited from the school. Then why should not members of congregations go out of their way to show their sympathy and support to those who are engaged Sunday by Sunday in a labour of love, in laying the foundation upon which to build noble and useful lives? Chapel folk sometimes neglect their duty in this respect. They leave the school severely alone, and thoughtlessly expect that everything will go forward and prosper. We should never forget that 'nowhere in heaven or on earth is there any power great enough to save them (the scholars) if they do not wish to be saved.' The object of school and congregation and the tendency of our teachers is in the direction of preventing such callousness taking possession of the soul of a single individual. We want to save them from themselves. Therefore let us aim at kindling a loving desire for true manliness, at cultivating a righteous sense of the fitness of things, encouraging noble ideals, building the house of life so that it will be a pattern to all, and instilling into the minds of the young the great truths that 'a good name is rather to be chosen than great riches' and that 'righteousness exalteth a nation.'

What hours he shall work, when and where he shall get his food, the sanitary condition of his employment, the safety of the machinery, the temperature and atmosphere to which he is subjected, the fatigue or strains that he endures, the risks of disease or accident that he incurs—all these are involved in the workman's contract, and not in his employer's.—*Sydney Webb.*

THE STORY OF THE PILGRIM FATHERS

E. ROSALIND LEE

I.—Introduction

THE people whose story you will read in these pages lived about three hundred years ago, in the reigns of Queen Elizabeth and King James I. of England. At that time the English laws were very strict about the ways in which people might worship God. Nowadays you will find several churches and chapels in a town; here people meet on Sundays and sometimes on week-days too, to worship God together in different ways. But at the time of this story every one was obliged to attend a particular kind of church, and to use the same service book. Anyone failing to do so might be fined or imprisoned, and if afterwards he still disobeyed the law, he might lose his property and suffer even greater hardships.

Many people did not think it right to go to the churches which by law they had to attend, nor did they approve of the only lawful service-book. Some of these preferred the Roman Catholic service, and at the other extreme were the 'Protestants of Protestantism,' who wanted a simpler service than that of the Church of England. These extreme Protestants were called Puritans. At first they were laughed at and scorned, and it was only gradually that their enthusiasm and earnestness brought them to the front. Some of them felt so strongly on the subject that they met together secretly and at great risk, in order to worship God in what they thought the right way. These were called Separatists, because they held services separately from the usual church. Others went on attending the ordinary churches in the hope of being able to 'purify' the church from within, but, as time went on, many gave up this idea in despair and threw in their lot with the Separatists. We need not go into details here of the religious views held by the Puritans. Some of their opinions about particular doctrines seem to us now unimportant, but it is for their principles that we honour them. They were ready to suffer hardships and even death rather than not do what they believed to be their duty. It is for this reason that we are

proud to think England produced the Puritans, and that we ought to remember what they did and suffered for their faith.

II.—Leaving England

Just where the county of Nottingham joins Yorkshire and Lincolnshire, there is a small village called Scrooby. Here a small congregation of Separatists used to meet together in secret on Sundays. The members of the little society, who afterwards became famous as the Pilgrim Fathers, either lived in Scrooby or came from the country round. Some had to come many miles to join their friends. One of the leading members was William Brewster, who lent a room in his beautiful home, the Manor House, for holding the weekly service. He held the office of postmaster, a very important position in those days, for not only did he have to look after the letters, but he also had to be ready to help travellers on their way. His house would be used as an hotel by people travelling on the Great North Road, the way from London to York and Scotland. He would have to keep several horses too for the use of wayfarers. The preacher was usually a certain Richard Clifton, but sometimes a younger man, John Robinson, took his place. William Bradford was another who attended the Scrooby meetings as a boy. When he grew up he wrote a diary, from which we learn a great deal about the adventures of the Pilgrim Fathers.

The Separatists were always in danger of the arm of the law, as it was impossible to keep their meetings quite secret. Some of the members were seized and put in prison, others were practically captives in their own houses, and few were allowed to earn their living in peace. At last they felt they could bear the persecution no longer, so it was decided to leave England and make a new home in Holland, where other Puritan societies had already found a refuge. Brewster and his friends felt very sad at the idea of leaving their native land and all their neighbours, but it seemed to them the only thing to do, for they could not do what they thought right in England without breaking the law.

But there was one great difficulty to be overcome. Not only did the Scrooby congregation find it impossible to stay in England, but they also found it very difficult to get away. There was a strict law against English people leaving their country. It was necessary, therefore, to try to escape secretly. They made many unsuccessful attempts. Once they hired a ship to take them across from Boston, a small town on the south coast of Lincolnshire. Every one was ready and waiting at the appointed place, but the ship did not arrive so soon as it was expected. At last it came, and they all went on board in the night. But instead of sailing away the master of the ship betrayed them into the hands of the catchpole officers, whose duty it was to prevent people from fleeing from the country. The officers took the poor fugitives back to Boston in open boats, took away their money and baggage, and even some of their clothes, and then marched them through the town to the prison. The next day they were brought before the magistrates. Fortunately these were not unfriendly towards Puritans, so, after a month's imprisonment, most of the fugitives were released and sent home. Brewster, with a few others, was detained some time longer.

The hardy North countrymen were not to be discouraged by failure. In the following spring, in 1608, another attempt was made. This time a Dutch captain was chosen, in the hope that he might be kinder to them and more honest. He promised to come to a lonely part of the coast between Grimsby and Hull, and there take up the fugitives with their property. It was arranged that the women and children should go all the way from Scrooby by water, taking the luggage with them. The men were to walk overland to the appointed place about forty miles away. Both parties arrived at about the same time on the day before the ship was expected. As the sea was rough the boats were drawn into a narrow creek for the night. The next morning the Dutch ship appeared, but the boats were stuck fast and could not be moved till the tide came up, which would be at about mid-day. Meanwhile the captain was growing impatient, so he sent his own boat to shore to fetch some of the men. Just as the boat was returning for a second load, the Dutchman saw to his horror a great company of soldiers, both horse and foot, coming down to the shore. In spite of the distress of the poor

men on board, whose wives and children were left behind, the captain was afraid to wait, so he weighed anchor and sailed away. The poor men would have given anything to be back on shore again with their helpless families, but it was in vain that they begged and prayed to be allowed to return. Without any clothes save those on their backs, and with hardly a penny in their pockets, they had to make the best of their uncomfortable condition. To make matters worse, a great storm arose. It raged for fourteen days, and drove the ship nearly to Norway. When at last the storm abated and the ship was brought safely to haven at Amsterdam, crowds were gathered on the shore to congratulate the captain on his escape. There was great rejoicing amongst the sailors and their friends, which only made the poor Scrooby men feel more lonely and homesick. They had come to a foreign country, where they could not even make themselves understood. All that meant home to them was left behind on the bleak Lincolnshire coast. Fortunately some Separatists from a village near Scrooby had already settled in Amsterdam, and these offered a temporary shelter to their fellow countrymen. But there was still that terrible question unanswered. What had become of their families left in the hands of the soldiers in England ?

Theirs was a sad plight indeed. Some of the men who had been left behind ran away, but most of them stopped to help the women and children, for whom there was no escape. It was a dreadful scene. The women were nearly distracted at the sight of the departing ship with their husbands on board, and the children, clinging to their mothers, were crying with cold and terror at the sight of the soldiers. They were entirely at the mercy of their pursuers, who seized them and brought them all to a court of justice. They were ordered about from prison to prison and hurried from one court of justice to another. This went on for weeks and for months. At last the officials got tired of the work ; they began to long to be rid of these miserable homeless people. It seemed so unjust and unreasonable to punish them for wanting to join their husbands and fathers. So by twos and threes they were gradually allowed to escape, and at last they all got across to Holland and made their way to Amsterdam, where, as Bradford tells us in his diary, ' they met together again according to their desires with no small rejoicing.' John Robinson and William Brewster were the last to leave England ; they waited to help the weakest over before them. We may be sure they had a hearty welcome when they finally reached Amsterdam.

III.—In Holland

The first visit to a foreign country is always interesting and not easily forgotten. William Bradford many years afterwards described the impressions of the fugitives on their arrival in Holland.

' Being now come into the Low Countries they saw many goodly and fortified cities, strongly walled and guarded with troops of armed men. Also they heard a strange and uncouth language, and beheld the different manners and customs of the people, with their strange fashions and attires, all so far differing from that of their plain country villages (wherein they were bred and had so long lived) as it seemed they were come into a new world.'

But they could not spend their time gazing at the strange and wonderful things they saw ; they had to set to work to earn a living, and hard this was to do in a new country. The presence of the other Separatist societies was a great help to the new-comers. There were about three hundred English altogether, and they were delighted to be able to meet together on Sundays openly and without fear of arrest. William Bradford had very pleasant memories of these peaceful Sunday meetings. ' Truly,' he says, ' there were many worthy men ; and if you had seen them in their beauty and order, as we have done, you would have been much affected thereby. . . . They had for their pastor and teacher . . . two eminent men, and in our time four grave men for ruling elders, three able and godly men for deacons, and one ancient widow for a deaconess, who did them service many years, though she was sixty years of age when she was chosen.' This old lady seems to have particularly impressed Bradford. His description brings vividly before us the bare room in which the service was held, the preacher, teacher, and elders sitting in a prominent place, and near by, in an honoured seat, this ' ornament to the

congregation,' the terror of the children, for ' she usually sat in a convenient place . . . with a little birchen rod in her hand, and kept little children in great awe from disturbing the congregation.' Her other duties were to visit the sick and poor members of the congregation.

Unfortunately the refugees in Amsterdam were beginning to have religious quarrels amongst themselves, so the Scrooby people thought it best to move on to Leyden, ' valuing peace and spiritual comfort above any other riches.' Leyden they found to be ' a fair and beautiful city, and of a sweet situation.' Thirty years before, it had been the scene of a terrible siege, when the Spaniards tried in vain to take it from the Dutch, who were fighting for their liberty. It was now gaining fame as a seat of learning. Students came to its University from all parts of Europe, and it was the home of many distinguished scholars. At the time of which we are speaking there also lived on the ramparts near the White Gate, a boy, who later rose to fame as the painter Rembrandt. But he was quite unknown to the Pilgrim Fathers, who were all much too busy trying to make both ends meet, to trouble about little Dutch boys with a fondness for drawing. Trade was fairly good in the city, but the Scrooby refugees found it hard work to earn a living. All their lives had been spent in a country district, so they were quite unused to town ways. Brewster, being well educated, was able to teach English at the University. For the rest, there was hardly a trade or profession which one of them did not follow. There were baize weavers and serge makers, hat makers, woolcarders, masons and carpenters, engravers, goldsmiths, and many others. Bradford became a worker in fustian. In all cases Bradford tells us it was only ' with hard and continued labour ' that they could earn a comfortable living. But if the work was hard, they were rewarded in part by being allowed to attend their Sunday gatherings undisturbed. Their old pastor, Richard Clyfton, had remained behind in Amsterdam ; at Leyden it was John Robinson to whom they all turned for guidance, not only at their Sunday meetings, but at all times of trouble. His practical sense and gentleness smoothed over many little difficulties, and outside his little flock his moderate language and his toleration of other people's opinions earned him the respect and esteem of the Dutch citizens. They even made him an honorary member of the University.

For twelve years the little colony toiled and prospered in the midst of the foreign city. As time went on they gained a high reputation for their honesty and industry. Once they were held up as an example to the unruly Walloons. ' These English have lived amongst us now this twelve years and yet we never had any suit or accusation come against any of them. But your strifes are continual . . .' It was said of them that ' Though many were poor, yet there were none so poor but, if they were known to be of that congregation, the Dutch would trust them in any reasonable matter when they wanted money, because they had found by experience how careful they were to keep their word, and saw them so painful and diligent in their callings.' The fame of the little society which met at John Robinson's house on the Kloksteg spread far and wide. We find, for example, that one Edward Winslow, of Droitwich, Worcestershire, was travelling in Holland in the year 1617, and coming to Leyden, was so much attracted by Robinson that he joined his congregation and soon rose to be one of its most influential members. He wrote home about his new friends :—' I persuade myself never people on earth lived more lovingly together.' Another famous Pilgrim who only joined the colony in Holland was Miles Standish. Like many Englishmen of his day who liked adventure, he had gone to the Low Countries to help the Dutch in their war with the Spaniards. He fell in with Robinson, and became a firm friend of the Scrooby society, though he did not actually became a member of their church.

While the Pilgrims gathered around them some few outsiders like Winslow and Standish, they were also losing some of the weaker hearted, who pined for their native land, and preferred the idea of prisons at home to liberty in Holland, with its struggle for a living. Saddest of all, the children were beginning to suffer from the hardships to which they were exposed. Many of them of course had either been born in Leyden or were so small when they left England that they did not remember their old home. This troubled their fa-

thers and mothers very much, for they did not want their children to grow up just like Dutch boys and girls. They could not bring themselves to like all the Dutch customs, especially the Dutch way of keeping Sunday. In fact, in spite of the kind way in which they had been received in Leyden, they could not help feeling lonely and strange. They were still English at heart, and longed to settle in some place which they could call their own, and where the language and customs would be English. Also like all men who are earnestly religious, they were filled with a restless missionary zeal. The same longing which made John the Baptist go out into the wilderness to preach, was now felt by these Pilgrims. The wilderness to which they turned their thoughts was America, that wonderful, then almost unknown, land away over the Atlantic. There, in a new country, they thought there must be fewer temptations in the way, and better opportunities of living up to their highest ideals.

America had been discovered more than a hundred years before, but there were as yet no good maps, and people depended for what little knowledge they had on the stories of travellers. These brought home glowing accounts of the country, and from time to time a small band of settlers went out to trade with the Indians, or to try to make their fortunes by fishing and hunting. As early as 1590 we hear of a Puritan congregation petitioning for leave to remove ' to a foreign and far country which lieth in the west, and there to be accounted Her Majesty's (Elizabeth's) subjects.' One colony in particular was being talked about at this time. In 1607 one hundred and forty-three settlers had gone to Virginia and others had followed them. At first the colony was not very successful. Many of the settlers were idle, and had gone out in the false hope of being able to live comfortably without working. The Virginia Company which managed the affairs of the colony were very anxious to induce the right sort of colonist to go out. They wanted people who were strong and not afraid of work.

The Leyden congregation thought this was a good chance for them. Virginia was a large country, so they hoped they might be allowed a piece of it all to themselves. When the idea was first started, many shook their heads and talked about the perils of the long voyage, the dangers from the Indians, and the discomforts of a new country; but the bolder among them answered to this effect: ' Yes, we know there will be dangers and difficulties, but all great and honourable actions are accompanied with great difficulties, and we are ready to face them rather than stay here as exiles almost paupers.' At length it was decided that one of the leading members of the congregation should go over to England to find out more about the Virginia Company, and to try to come to terms with them.

For a long time there seemed little hope of making satisfactory arrangements, and the exiles began to turn their thoughts to other places; but at last some kind of plan was made, and they were given leave to settle on a part of the coast in the North of Virginia. Then began great preparations for the departure, and first of all it had to be decided who should go. It was thought best for some to remain behind, so that if the settlement proved a failure, the adventurers might return and still find a home in Leyden. Naturally it was the young and strong who were most eager to go. Elder Brewster was one of those who volunteered to go. Pastor Robinson, who was now growing old, chose to stay behind to look after the older and feebler members of his flock.

There was not much time for the travellers to get ready. For many weeks, men, women, and children were all busy helping. Everything had to be thought of. The Virginia Company would provide food and some tools and materials for their use in Virginia, but there were many things each wanted for himself. How the women must have had to sew to make enough clothes for all. There would be no shops in Virginia, of course, and there would be nothing to make clothes of, except perhaps the skins of wild beasts. All worked with a will, however, and at length after much delay, Bradford tells us, ' all things were got ready and provided for the start.'

(To be continued.)

If you do not remedy the evils which produce thieves, the vigorous execution of justice in punishing thieves will be vain.—*Sir Thomas More*

A VISIT TO MISS EMERSON

ION PRITCHARD

Of course my companion and I accepted the invitation sent to us, strangers though we were, and a train duly transferred us to the famous little town of Concord. The coachman at the station knew the house, as indeed did every one else in the place, and took us in charge. A little distance along a country road, the driver stayed his horse and pointing out a dog-cart rapidly approaching, added, 'that is Miss Emerson driving.' The lady drew up and stopped; we introduced ourselves and were pleasantly welcomed. Would we, said our hostess, go on to her house, go right in, and make ourselves quite at home there until her return. So we arrived at the house built in the midst of its garden, with no wall, hedge, or rail surrounding it. No one appeared on the premises, and obeying Miss Emerson's injunctions we went right in, visited some of the rooms and the garden, and as there then arrived two visitors who seemed less at home than we were, we acted as hostess and host until their departure.

Then Miss Emerson returned, invited us in to luncheon, and entertained us as if we had been old friends. The lady afterwards did the honours of the house and grounds, telling us many an interesting little incident of the life of her father. The philosopher's room on the ground floor was shown, his work table and chair against the window looking out into the garden, and his daughter said that he did not hide himself at all from visitors, as Nathaniel Hawthorne, another of the famous Concord people, did. The author of 'Tanglewood Tales' chose as his study an attic reached only by a moveable step-ladder, so that he was always able to cut himself off from interruption by the outside world. The visit was all too short, but full of interest and to be remembered a lifetime.

Christianity teaches us that what is peculiar in our lot or our acquisitions is of little worth in comparison with what we possess in common with our race; society teaches us to cling to what is peculiar as our highest honour and most precious possession. Fraternal union, sympathy, aid, is the spirit of Christianity; exclusiveness is the spirit of the world. And this spirit is not confined to what is called the highest class. —*Channing.*

NOTES FOR TEACHERS

HENRY RAWLINGS, M.A.

A Word to Teachers. An attempt has here been made to provide material which can be adapted to scholars who differ considerably in age. But the task is not easy, and the result will depend largely upon the teachers. Will you earnestly co-operate by studying the lessons beforehand, and by considering how you can best present to your particular scholars the thoughts which are suggested? You will probably find it well to omit something of mine and to add something of your own. You may also find it well to divide the lessons differently—making two out of one, for example.

I.—'God bless you!'

[Note.—The Teacher might introduce this lesson with the story of Isaac giving his blessing (Gen. xxvii. 1–42), telling it or getting the scholars to tell it, reading it or getting them to read it, as he thinks best. For younger classes the simplified version in Miss M. Pritchard's *Book of Beginnings* (ch. xiii.) is to be preferred. Other alternatives are to begin with Ps. i., or with the Lesson itself.]

Have you ever seen a great ocean steamer setting off on a voyage? If not, you can still imagine the scene. There are many hundreds of people on the ship; there are a great many seeing them off. Parents are parting from children, brothers and sisters from brothers and sisters, friends from friends. Probably some are going only short trips for pleasure or business. But some are going they know not for how long; it may be for ever—they may never see their relatives or friends again. They go to settle in a distant country, but everything in their future fate is uncertain. The sea has its perils, especially in the winter time with its fogs and storms. But, even when those are passed, there are the difficulties of getting on in a new country. Who can be certain of success? Perhaps some passengers are soldiers or government officials going to posts of known danger—to actual fighting, or a deadly climate, like that of West Africa. The partings, therefore, bring not only smiles, but also tears. However much gaiety there may be, there

is a serious feeling in many hearts. There will be said many a 'God bless you!' And how much that wish means! It is the strongest and the most natural expression of thoughtful, loving interest. It signifies a deep desire that the relative or friend may have the highest good. The parent means by it a prayer that his children, who will be beyond his help, may be in God's keeping. It is a prayer above all that his children may *have* good in *being* good (Ps. i.). This last is the kind of prayer which most naturally comes to the lips of wise parents in their last moments. These pure desires which parents, relatives, and friends feel for those they love, whether expressed in customary or other forms, are amongst the happiest and most beautiful things in life. They unite us together. They encourage what is best in us.

[The story of Isaac shews him as only wishing for his sons material wealth and power, and he did not wish even this for his two sons in equal measure. From the moral point of view these are defects which (with, of course, Rebekah's and Jacob's treachery) should be plainly pointed out as such by the teacher. The story is, in truth, not historical. Nor was it intended for moral instruction. The explanation of it, which is only for advanced students, lies in its origin. See *Bible for Young People*, Vol. I, ch. xxii.]

II.—'Good Luck to you!'

Instead of saying 'God bless you,' people often say to their friends, 'Good luck to you!' And the two sayings seem very different. Let us consider in what respects they are like and unlike.

1. They are *like* in expressing good wishes. And they may express these wishes with equal sincerity and warmth. At any rate, in both instances alike there may be a complete absence of anything but kindly feeling and friendly interest. It may happen that the same person uses sometimes the one phrase, and sometimes the other, and he may address them to the same friend.

2. They are *unlike* in this—that generally they are used on different kinds of occasion; or, if they are used on the same occasion, there is a difference of tone and manner in the speakers. You might hear both phrases at the sailing of a ship (see last lesson). Some would use one, some another, according to their feeling of the seriousness of the voyage for their friends. Some persons have much fear of the dangers of the sea, other persons have much confidence in the safety of modern ships. This difference of feeling might cause them to speak differently. Again, the passenger who is only going a short trip for business or pleasure is more likely to hear his friends say 'Good luck to you,' than the person who is leaving his home and native land to make a new start in life in a strange country.

[The teacher may illustrate this point further by contrasting the 'Good luck to you' so often said to a cricketer going in to bat, or a runner starting for a race, or a student entering for an examination, with the 'God bless you' said by a friend visiting a person dangerously ill, by a person witnessing the start of a lifeboat in a fierce storm, by a parent sending out a son or daughter into the world. At weddings (throwing the shoe) and on Christmas cards kind feelings are expressed in both ways. There is much to think about in these facts.]

3. They are *unlike* in that 'God bless you' signifies a belief in *Divine Providence*, whereas 'Good luck to you' signifies only a belief in *chance*.

And now let us consider that it may be right to express our kind feelings towards others in both phrases, according to circumstances, but that we can easily go wrong in our thoughts both about God's blessing and about luck. The Jews went wrong when they supposed that God's blessing always appeared promptly in outward prosperity, and that he always blessed good men in this way. Even the phrase 'Whatsoever he doeth shall prosper' (Ps. i.) seems to imply this idea. And Jesus had to deny that eighteen people on whom a tower fell ought to be regarded as specially wicked only because they were, as we say, 'unfortunate' (Luke xiii. 4). Similarly, we may go wrong by depending upon luck instead of our own honest efforts. The kind wishes of others can do us good only if they encourage and stimulate us to do our best. Strictly, we can only use the word 'luck' when we refer to events which benefit us though we could not foresee them and did not bring

them about, or at least had no sure means of doing so. And that implies that they are not to be depended on. Some people nail a horse-shoe over a door 'for luck.' But do they really believe that good things are so easily obtained? If they do, their horse-shoe does them harm rather than good. Such belief is, however, sometimes expressed even now in the most surprising way. In August, 1907, a South African millionaire, Mr. J. B. Robinson, sent a telegram to England containing these words: 'All true South Africans rejoice at the presentation of the large diamond by the Transvaal Government to His Gracious Majesty King Edward VII. . . . We feel that this incomparable gem will be a talisman and harbinger of good luck to the Royal Family' (*Times*, August 24th, 1907). How foolish the Royal Family would be, if they trusted to any such thing! How much more sense there is in the Royal motto, '*Dieu et mon droit*' (God and my right).

III.—The World's Order

[Parts of this lesson will be found suitable for elder classes only. But the closing fable will be intelligible to all.]

In the two previous lessons we saw (*a*) that the phrases 'God bless you' and 'Good luck to you' express the same kindly feelings; but (*b*) that they imply two different ways of thinking about events—the former signifying the idea of Divine Providence, the latter the idea of chance; (*c*) that it is easy to use both ideas wrongly.

But how shall we *avoid* using them wrongly? That is a very important question.

There are three great safeguards.

(1) *Realise that there are what are called 'laws of nature,' that there is order in the world, of which we can learn more and more, and by which we can guide our lives.*

Many mistakes which men have made concerning Providence and chance have arisen from their ignorance of nature's laws, their ignorance even of the *general fact* of law or order in nature. Of course, there were some laws which they could not help knowing, such as these: that water flows downwards; that fire burns; that the sun and moon move, or appear to move, in a regular way across the sky. But only in recent times were men convinced that comets came and went according to fixed laws, and until then many people feared them as terrible signs from God of coming troubles and disasters. (Tennyson's *Harold*, Act I, Sc. 1. Shakespeare's *Julius Cæsar*, Act II, Sc. 2.)

In a similar way certain diseases were supposed to be caused directly by God or by evil spirits (I Samuel xvi, 14, xviii, 10; Luke viii, 26, etc.). Such ideas have been dispelled by further knowledge, and men are happier without them. The belief in God is purer; and even the belief in chance is changed, for always there have been men who would rather call comets and diseases chance events than providential in the above sense. The following passage by Professor Huxley is a good illustration of the belief in the general fact of law in nature:

'If one of these people, in whom the chance-worship of our remoter ancestors thus strangely survives, should be within reach of the sea when a heavy gale is blowing, let him betake himself to the shore and watch the scene. Let him note the infinite variety of form and size of the tossing waves out at sea; or of the curves of their foam-crested breakers, as they dash against the rocks; let him listen to the roar and scream of the shingle as it is cast up and torn down the beach; or look at the flakes of foam as they drive hither and thither before the wind; or note the play of colours, which answers a gleam of sunshine as it falls upon their myriad bubbles. Surely here, if anywhere, he will say that chance is supreme, and bend the knee as one who has entered the very penetralia of his divinity. But the man of science knows that here, as everywhere, perfect order is manifested; that there is not a curve of the waves, not a note in the howling chorus, not a rainbow glint on a bubble, which is other than a necessary consequence of the ascertained laws of nature; and that with a sufficient knowledge of the conditions, competent physico-mathematical skill could account for, and indeed predict, every one of these "chance" events' (*Life and Letters of Charles Darwin*, II, 200, 1st edition, 1887).

(2) *Have a patient, modest, hopeful trust or faith with regard to events which seem to be beyond your understanding or control.*

Even in the extract just quoted trust or faith is implied. For no one has ever had

the '*sufficient knowledge of the conditions*' which is necessary to '*account for*' that which is described. It is only by faith or trust that laws can be assumed to hold under conditions which are too complex to be fully known. But the difference between trust or faith and knowledge is not important in such a case. It is when we consider destructive earthquakes and other great calamities that trust or faith beyond our knowledge becomes a most urgent need. And here we even want something more than a trust or faith that such events take place according to laws of nature not yet discovered. We want trust or faith regarding the origin and purpose of those laws themselves. We can enjoy no peace of mind unless we believe that those laws represent not only power but also wisdom and love, i.e., that they are divine laws, laws of God. We must 'account for' them in this sense, or the world is as bewildering as the dashing and foaming waves; and the fact that we have not 'a sufficient knowledge of the conditions,' need not make us hesitate more in the one case than in the other.

Without this kind of trust or faith we should be no better off (at least so long as our ignorance of the laws lasts) than if we were compelled to believe that all happens by chance. Of course we cannot know God as we know our visible friends, but without trust or faith in Him the ordinary law of death, even when it brings us the most private sorrow, would seem to be an unmeaning cruelty. The trust that, if we had 'a sufficient knowledge of the conditions,' the law of death would justify itself, helps us to bear sorrow patiently.

(3) *Earnestly train and use your own powers, realising your responsibility for them to God and your fellow men.*

Both the idea of Divine Providence and the idea of Chance have been so held as to sap energy and weaken responsibility. The deepest instincts of our nature tell us that we have 'to work out our own salvation'—though, of course, not without receiving and giving aid, for those same instincts join us with our fellow men in social life. We must not ask God to do for us what we can do or learn to do for ourselves. Prayer, therefore, should never mean idle dependence, but rather the strengthening of aspirations, the purifying of the feelings, the preparing for cheerful labour. And we must avoid confusing trust in God with trust in chance, a mistake made even by the disciples of Jesus. (Acts i. 26—an example followed even in modern times, as by the Moravians and John Wesley. See also George Eliot's *Silas Marner*, ch. i.)

We are obliged to speak of 'chance' in hundreds of instances in which we can see no reason why things happen just as they do to particular persons (as when a Boer picked up a diamond which led to the discovery of the great diamond 'fields' at Kimberley, or as you may pick up a sovereign in the street, or be in a railway accident. See also Luke x. 31). But the idea is only a snare, if it leads us to slacken our efforts in the slightest degree.

A King in the East said to his Prime Minister, 'Do you believe in luck?'

'I do,' said the Minister.

'Can you prove it?' said the King.

'Yes, I can,' said the Minister

So one night he tied up to the ceiling of a room a parcel containing peas mixed with diamonds, and let in two men, one of whom believed in luck and the other in human effort alone. The former quietly laid himself down on the ground; the latter after a series of efforts reached the parcel, and feeling in the dark the peas and the stones, ate the former, one by one, and threw down the latter at his companion, saying, 'Here are the stones for your idleness.' The man below received them in his blanket.

In the morning the King and the Minister came to the room and bade each take to himself what he had got. The man of effort found he had nothing beyond the peas he had eaten. The man of luck quietly walked away with the diamonds.

The Minister said to the King, 'Sire, there is such a thing as luck; but it is as rare as peas mixed with diamonds. So I would say, *Let none hope to live by luck*!'

This is good so far as it goes. But the rarity of luck is not its only disadvantage. It frequently spoils men even when they get it, because they have not lived the industrious and thoughtful life which alone can fit them to use it.

IV.—Gambling

If a man came up to you and said: 'I'll bet you a house that such and such

a horse will win,' you would think the stake rather strange, would you not? The question would arise in your mind: What house does he refer to? Suppose you put the question to him, and he replied, 'My own house, my *home*.' That would startle you a little, would it not? How would the idea of staking *your* home strike you? Does not the possibility of losing it for the sake of a little excitement make you shrink with horror? Could you bear the thought of robbing the man of his home simply because he was rash in his judgment and too thoughtless of consequences?

But from time to time these things do happen. Every year some men are utterly ruined by betting; they lose everything; their homes are broken up.

Probably in most instances of gambling, one at least of the gamblers does not clearly realise what may be the consequences. Men who gamble their homes or other people's homes away don't mean to do it, but it is done all the same. And even when the bets are smaller, men don't mean to bring about the consequences which follow; and, if they only foresaw the consequences, they would pause and think. Think of a man saying deliberately, 'I'll bet you the shoes my children need for going dry-shod to school, or the joint of meat which they ought to have to-morrow, or the new bedstead they require for healthy and comfortable sleep, or the trip to the seaside they might have next Bank Holiday.'

How unmanly and cruel such bets would sound. But thousands of the bets made are actually of this kind! We see them to be so the moment we think what they mean.

Surely the things that make up happy home-life ought not to be played with in this way. Nor should the young man who is not yet the head of a home forget that he *has* a head which is worth all that he can spare to spend upon it. He has the faculty of knowledge, and many other faculties, musical, artistic, etc. Why should he bet away the means of cultivating these faculties? What better purpose can he have for his spare money than to store and cultivate his mind, so that he may become a happy man and a useful citizen, possessed of invisible riches which no change of fortune can take away, and which will always win him the respect of honourable men? And if he has these aims for himself, he will not wish to gamble from others their means of pursuing them.

Work is the only method of earning which injures no one, and on that alone will he rely.

V.—Wonders of the World

'I will give thanks unto thee; for I am fearfully and wonderfully made.

Wonderful are thy works;

And that my soul knoweth right well.' (Ps. cxxxix. 14. Other parts of the Psalm may also be suitably used by way of introduction).

1. What is the most wonderful thing you ever saw?

[The Teacher should give his scholars the greatest possible freedom in answering this question, though he should encourage them to answer thoughtfully. The purpose should be to awaken their minds to the question—what is wonderful *at all* and *why*? The answers will be of various kinds, but probably most of them will name something which is man-made.]

2. Now, most or many of you have named things of a certain kind. Can you see what I mean? You have thought of wonderful things made by men. [Speak a little about some of them, or ask questions about them, to bring out this fact.]

3. In past times men were fond of making lists of things they considered most wonderful. What did they call them? 'Wonders of the World.' And how many did they put on the list? Seven. Well, it is interesting to see what kind of things they chose. Here is one list: The Pyramids of Egypt, the Hanging Gardens of Babylon, the Tomb of Mausolus, the Temple of Diana at Ephesus, the Colossus of Rhodes, the Statue of Zeus (Jupiter) by Phidias, the Pharos or Lighthouse of Egypt.

This is a very old list—it was made before the time of Christ. Long after his time another list was made, namely: the Colosseum of Rome, the Catacombs of Alexandria, the Great Wall of China, Stonehenge, the Leaning Tower of Pisa, the Porcelain Tower of Nankin, the Mosque of St. Sophia at Constantinople.

[The teacher will probably find it best to select examples of these wonders, rather than give the complete list. Much will

depend upon the kind of class he has and the information he can command. Pictures should be used if possible. The point which follows should be kept in view throughout.]

Now all these wonders were of men's own making, and they were remarkable either for their hugeness or their strangeness and uncommonness. You see what made men in former days exclaim 'wonderful!'

4. We, too, like to see things which are huge and strange or uncommon. But we are more ready than men of old to include natural things among 'wonders.' People now go long distances to see such things, as well as great and strange things made by men. [Almost every neighbourhood has its natural wonders of this kind—old trees, rocks, caves, waterfalls, hills. And from these the teacher can lead up to Niagara, the Alps, etc.]

5. But the more we know and the more we think, the more do we find wonders in small and common things.

Suppose you had never seen the seeds of plants before, you might think them tiny stones, hardly different from each other. And suppose I gave to each one of you what you thought to be a stone and told you to plant it in the ground and watch the place day by day. And suppose that after a time each of you saw a plant appear, and that each plant day by day became more and more unlike the rest—till at last one plant shewed in leaf and flower all the beauty of the poppy, another of the mignonette, another of the sweet pea, another of the nasturtium, and so on.

Would not that result surprise you? Would it not seem wonderful? These little stone-like things can grow gradually bigger, and they can all grow in a different but regular and beautiful way!

6. But the life of boys and girls and men and women is still more wonderful. Human life, the life of the body and mind, is the *greatest* wonder of the world. And the most wonderful part of that wonder is the growth of the mind. The little baby does not understand the difference between truth and falsehood, right and wrong, good and evil. All through life, we are learning to understand this difference better—that is, if our minds are growing as they should, if we cultivate their powers as we ought.

We sometimes feel ourselves to be very insignificant, but is there anything more wonderful in the world than thinking and loving and hoping and aspiring and the growth of these faculties as they are earnestly exercised?

How great is little man!
  Sun, moon, and stars respond to him,
  Shine or grow dim,
Harmonious with his span.

How little is great man!
  More changeable than changeful moon.
  Nor half in tune
With heaven's harmonious plan.

Ah rich man! ah poor man!
  Make ready for the testing day
  When wastes away
What bears not fire or fan.

Thou heir of all things, man,
  Pursue the saints by heavenward track:
  They looked not back;
Run now, as erst they ran.

Little and great is man:
  Great if he will, or if he will
  A pigmy still;
For what he will he can.

—Christina Rossetti.

VI.—Living in the Lives of Others (i.)

The Rose aloft in sunny air,
  Beloved alike by bird and bee,
Takes for the dark Root little care,
  That toils below it ceaselessly.

I put my question to the flower:
  'Pride of the summer, garden-queen,
Why livest thou thy little hour?'
  And the Rose answered, 'I am seen.'

I put my question to the Root:
  'I mine the earth content,' it said,
'A hidden miner underfoot;
  I know a Rose is overhead.'—Piatt.

Can you think of any instance of what is meant here? The poem suggests that often (*a*) a person who enjoys some happiness (for example, success and fame) owes it to another; (*b*) he is not aware of his debt to the other; (*c*) the unknown person is nobly happy in what he has done, even without recognition.

Sir James Simpson (1811–1870), the distinguished Scotch physician, who brought chloroform into use, had a wonderful mother. She profoundly influenced his character, though she died when he was nine years old. She would, however, have been unknown to us, had he not become famous. He could remember her

well, but he could only realise as years went on what she had done for him and how deep an impression she had made upon him. He was born into a home overwhelmed with poverty and trouble. The father (a baker in the village of Bathgate, Linlithgowshire) was generous to a fault, and totally unbusinesslike. The following extracts from the life of Sir James, by his daughter, tell us about the mother :—

'Bad times had lowered over David Simpson's household before James's arrival in midsummer. Fever had been rife, and some of the elder children were still suffering from it. Money was scarce, sickness and embarrassments had run the household into debt. . . . The till held less than it had ever done before. His mother, however, found how the knowledge of their unsound financial state had been, with good intentions, withheld from her, how debt was increasing, credit gone, while ruin and starvation were nigh their door. She rose from her bed when her baby was but a few days old, and faced the difficulties with her husband. She was a resourceful woman, and under her vigilant, industrious management their affairs improved, and the tide of fortune began to flow towards them. The neighbours commented on the luck the seventh son had brought, but in his case the good omen was not the happy augured "lucky" son, but the sensible administrative brain and ever-diligent hands of the mother. As the business flourished, the baker moved from the bare little house in which his younger children were born to a bigger one opposite . . . As a youthful scholar James was distinguished by the title of the "wise wean." . . . He was not only well grounded on the benches at school, but his mother was his best teacher, and, as George Herbert says, "A good mother is worth a hundred schoolmasters." . . . His mother gave him freely of the treasures of her mind; and her earnestness, her contentment, her firm, God-fearing faith, ever lived in his memory. Ill-health began to overtake the fond mother when her youngest born became a schoolboy. . . . . Coming in from school Jamie usually found his mother alone, her morning's work over, and the dinner simmering on the hob. If he missed her from the shop, he would find her in her room, fervently praying for those whom she felt she would soon be called upon to leave. . . . When it was seen the boy was able so quickly to master his lessons, his family decided James should be their student, and that they would invest their earnings in his education. . . . James's mother, like many another in Scotland who had sent their son from a cottage to college, had cherished the hope to be able to give her James a University career. Her elder boys were at work, her younger ones were so far over their schooldays that they too would soon be bread-winners, so there was more chance of money to spare for the Benjamin of her flock. Under her heedful direction, business, since the time when James was a baby had increased, and David Simpson was again a prosperous man. The other members of this love-ruled republic eagerly seconded her wishes. The brothers, without jealousy, willingly worked for her well-beloved Benjamin."

These last sentences shew us that the flower which blossomed in Sir James Simpson's noble character and useful life had roots in the hearts and lives of *all* the inmates of his childhood home.

VII.—Living in the Lives of Others (ii.)

Is it only in the same family that we find people inspired by love and trust to help others, without being anxious to share in their gain except by enjoying the thought of their happiness or eminence ?

No. other instances are :

1. *The soldier* who will risk any danger for his leader, or, still better, for his country engaged in a just cause.

Read Browning's 'Incident of the French Camp,' beginning 'You know we French stormed Ratisbon.'

The following lines occur in J. R. Lowell's poem, 'Ode recited at the Harvard Commemoration, July 21, 1865,' which was written in honour of his fellow countrymen who died fighting against slavery.

Many loved truth, and lavished life's best oil
Amid the dust of books to find her,
Content at last, for guerdon of their toil,
With the cast mantle she hath left behind her.
Many in sad faith sought for her,
Many with crossed hands sighed for her;
But these, our brothers, fought for her,
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness.

2. *The statesman* who spends himself without stint for multitudes whom he will never know, even for generations unborn. Abraham Lincoln, described in Stanza VI. of the above Ode, is an example.

Henry Fawcett as a young man described his aims in the following manner in a letter to a friend; and, though blinded soon afterwards by the accidental firing of a companion's gun, he became Member of Parliament, and Postmaster General, besides being Professor of Political Economy at Cambridge.

'I regard you with such true affection,' he writes, 'that I have long wished to impart my mind on many subjects. You know somewhat of my character—you shall now hear somewhat of my views as to my future. I started life as a boy, with the ambition some day to enter the House of Commons. Every effort, every endeavour which I have ever put forth has had this object in view. I have continually tried and I shall, I trust, still try not only honourably to gratify my desire, but to fit myself for such an important trust. And now the realisation of these hopes has become something even more than the gratification of ambition. I feel that I ought to make any sacrifice, to endure any amount of labour to obtain this position, because every day I become more deeply impressed with the powerful conviction that this is the position in which I could be of the greatest use to my fellow-men, and that in the House of Commons I could exert an influence in removing the social evils of our country, and especially the paramount one—the mental degradation of millions. . . . I could never be happy unless I was to do everything to fit myself for this position. For I should be racked with remorse through life, if any selfishness checked such efforts. For I must regard it as a high privilege from God, if I have such aspirations, and if he has endowed me with powers which will enable me to assist in such a work of philanthropy.' (Leslie Stephen's *Life of Fawcett.*)

In 1879 W. E. Gladstone said in a speech at Edinburgh: 'I do most heartily thank you for having given me the credit of being actuated by the desire to consider in public transactions the wider interests of mankind, and I venture to assure you that so far as my objects and intentions are concerned, objects of that nature, and nothing meaner or narrower, will ever be taken as the pole-star of my life.' And a few days afterwards he wrote in his diary: 'I profess to believe it has been an occasion when the battle to be fought was a battle of justice, humanity, freedom, law, all in their first elements from the very root, and all on a gigantic scale. The word spoken was a word for millions, and for millions who for themselves cannot speak. If I really believe this, then I should regard my having been morally forced into this work as a great and high election of God.' (Morley's 'Life of Gladstone,' Vol. ii., pp. 153–4, Lloyd's Edition, 1908.) For Gladstone's unbounded industry in his political duties, see Vol. i., p. 138.

3. *The Teacher* whose supreme aim is to help his scholars, and would have them surpass himself, if they are able.

In Miss Lawford's 'Stories of the Early Italian Masters' there are several instances. Cimabue found the shepherd-boy Giotto, 'making a sketch of one of his sheep, drawing on a flat bit of rock with a sharp pointed piece of stone; and, seeing how clever the drawing was, he obtained permission from the boy's father to take him into his house as his pupil. So, with his master's teaching and his own great gift, he learnt rapidly, and in a few years became a greater painter than Cimabue' (p. 17). Of Sandro Botticelli we read that his father took him to Fra Filippo Lippi; and 'that great painter found the boy so ready to learn that he became exceedingly fond of him, and he taught him so well that when the master died the pupil was called the best painter in Florence' (p. 66). And again, 'Raphael grew up to be courteous and kind to all around him, and he was especially good to his fellow-students and to other artists. All through his short life he was never weary of helping and teaching them, and though so young, he is said to have been like a father with his children in his manner towards those who worked with him and under him' (p. 98).

The joy that does not spring from joy
Which I in others see,
How can I venture to employ
Or find it joy for me?
—A. H. Clough.

The tree of knowledge is not literal or speculative, but inward transforming the mind to it. —*Oliver Cromwell.*

CARTLOADS O' BOOKS

ARNOLD BROADBENT

EMERSON, in his essay on 'Books,' complains that 'the colleges, whilst they provide us with libraries, furnish no professor of books; and,' he adds, 'I think no chair is so much wanted.' Let me relate how we supplied this long-felt want at our Sunday school. We had the library; it was a tradition in the school—a thing talked of vaguely—little more than a memory, and a rather faded one at that. 'Oh! aye, there were books,' the caretaker would say in his broad Yorkshire, 'cartlooads on 'em i' that theer cupboard. Musty owd rubbish. Aw wouldn't gi'e yo' tuppence for t' lot.' And then he would talk of what he would do with them if he had his way; he was a most excellent caretaker, but, alas, no bibliophile.

I think it was the minister who first propounded the idea of converting the dead 'library' into a live institution. A Library Committee was formed, and a Librarian and two assistants appointed. (I was one of the assistant librarians.) We began our investigations with quite commendable zeal. The cupboard was opened and its hidden treasures unearthed.

It was a motley collection of books, numbering perhaps a thousand altogether. At some period of remote antiquity, some careful soul had covered a great many of the books in canvas, which had originally been of a buff colour, so far as could be judged by the appearance of the cleaner portions, but which had become considerably moth-eaten, time-stained, frowsy, and generally unhygienic, with the passage of time. We decided, with Machiavellian wisdom (for do not people generally choose their books by the appearance of the cover?), that the library would labour under a serious disability if presented to its patrons in a state which could only be adequately described as disreputable. The first thing to be done, obviously, was to remove the canvas coverings.

We spent many dusty, but otherwise delightful evenings, in this task. The books, shorn of their outer wrappings, looked on the whole fresher and more readable. One felt one could handle them with less fear of disturbing hidden hosts of streptococci, or some such fearful wildfowl. There were a few sad cases, however, which, as practical men, we considered it desirable to consign to a well-merited oblivion in what the caretaker called 'T' coilhoile.' But in this design we were frustrated by the remonstrances of the minister, who used to come and potter about among our buried lore, and gently reprove us for our intended vandalisms; that, of course, was his point of view—we thought otherwise. 'Ah, he's a fair terror for books,' the caretaker would say.

So far we had not been very much concerned with the kind of treasures we possessed, but when we had got them all restored to their pristine splendour, or thereabouts, the titles and contents of the books began to engage our attention. What a lot of queer, forgotten, worm-eaten treasures there were, to be sure! Books that we had never heard of, by authors utterly unknown. Enormous tomes, printed in faded black characters, with the old-fashioned s (thus f), which made one say 'wife' for 'wise' until one got used to it. Huge, ponderous, solemn commentaries and such like, that must have taken an *awful* time to write (we agreed among ourselves) and that nobody had ever taken the trouble to read—nor ever would, in all probability (we were rather inclined to be cynical in those days).

There were of course Dickens and Scott and Thackeray, and a few other immortals; the library was not quite too ancient for that. And I was personally very much interested to discover a fine set (seven volumes, I think) of Humboldt's 'Travels and Discoveries,' though my colleagues, not being of such a scientific turn of mind as myself, made no pretence of sharing my enthusiasm. Another literary discovery which I did not at the time sufficiently appreciate, I fear, was a nice series of volumes of Johnson's Lives of the Poets, plentifully besprinkled with nice little steel engravings, depicting the poets in various stages of poetic ecstasy. At that stage of my development the name of Johnson was only associated in my mind with a Dictionary . . . . and after all there had no doubt been Johnsons and Johnsons . . . . and anyhow a Dictionary was a poor sort of literature. . . . So Johnson languished unread, unhonoured, and unsung. (I should explain that those three series of four dots are put there in imitation of H. G. Wells; I am a great admirer of Wells.)

'Letters on the Logos' was a title which aroused my youthful curiosity. What was the Logos, I wondered? Was it a ship that had gone out to find the North Pole . . . . or a biological curiosity . . . . or an astronomical phenomenon? . . . . Perhaps some No Thoroughfare of the corporeal frame? . . . . The possibilities seemed endless. . . . The real meaning of the word came somewhat in the nature of a disappointment to me.

Being a Sunday school library, we were rather strong in theological literature; but, speaking from experience, I cannot honestly say that such literature was popular with our subscribers. In fact, we found it somewhat of a drug, as George Borrow's publisher used to say. Sentimental novels of the mid-Victorian and subsequent periods were much more popular.

For the credit of the Sunday school, however, I must place it on record that Channing's Sermons (printed in horribly small type) were borrowed at least once during my period of office.

I have not yet mentioned the chief treasure of the Library, which was a huge, leather-bound, musty old ledger; it corresponded somewhat with my conception of what Domesday Book would look like. Its yellow pages were partly filled with records of transactions which had taken place in connection with the Library thirty, forty, fifty years before; written in that beautifully clear running hand which seems to have been in fashion about the middle of last century, but which we, in less spacious times, do not appear to have time to emulate. By the way, has it ever been remarked that there is such a thing as fashion in handwriting? My daily business brings me in touch with scores of specimens of modern handwriting every day, and, although the male 'fist' shows no obviously common characteristics the fashionable female hand is quite unmistakable. I venture to say that seven women out of every ten write the same or a very similar hand; and it certainly is not a copy-book hand.

I am afraid I have wandered away from my subject in a most unpardonable manner. I set out with the idea of writing a scientific brochure on Sunday School Libraries, instead of which I find myself discoursing flippantly on handwriting.

A nos moutons, then!

We had now got the books as clean and presentable as circumstances would permit, and it remained to classify, label, number, catalogue, and generally arrange them in some sort of order. First of all we copied out the titles and authors higgledy-piggledy in a little note-book, which I then took home, and in my leisure moments extracted alphabetically under authors, titles, and subjects, with cross-references. It was a monumental task, and classification under subjects presented some difficulty, especially when one came across such a title as 'Footprints'; only that and nothing more; I think 'Footprints' went down as 'Fiction, subject to reclassification later on.'

Domesday Book still had a few hundred blank pages, so I took that home too and entered the library in it, and indexed it, and generally patted it into shape; and it transmogrified itself into a very excellent catalogue (although I sez it as shouldn't).

The library was then ready for opening to the public, and, after judicious advertising in the school, and much entering of names in Domesday Book, this happy event was at length consummated, and our real work as Librarians began. We drew up a scale of fines, which proved to be an astonishingly lucrative system, and spent the money thus raised in adding to our shelves. We also solicited gifts of books, and laid out a small portion of our cash in the purchase of some gummed labels certifying that 'This book was kindly presented to . . . . Sunday School Library by . . . . '; this proved a very good investment (although the labels *did* all stick together through being left in a damp cupboard, and required a great deal of persuasion to detach themselves again into separate units).

But I grow garrulous with my tale. It is now five years since I relinquished my position, on leaving the town in which I had spent so many happy years; and when I return, as I occasionally do, I fail to observe the active interest in things librarian which formerly existed. I believe the office of Librarian is still held, and that he is still 'assisted' by two junior officers, but the library seems to be almost a dead letter (actually as well as metaphorically).

Perhaps they have read all the books!

THE BLESSING OF THE YEARS

WILLIAM C. HALL, M.A.

They bring us good, the years.
Dost thou recall their sadness,
And count their fears,
Think on their mercies and their gladness.

Would'st thou the future scan.
Careful for what it hideth ;
God keeps the plan ;
Good in its season he provideth.

Thou say'st, ' Clouds hide the sun.'
Ay, but the sun still shineth,
And clouds, each one,
Scatter and go, as he designeth.

Thou say'st, ' Good cometh slow ;
Oft it is late arriving.'
Have faith and know,
Come when it will, 'tis his contriving.

Unseen and slowly he,
Pondering over creation.
Unfolds to thee,
Soul to thy soul, his revelation.

THE SUNDAY SCHOOL AS PART OF THE CHURCH

GEORGE CROSWELL CRESSEY, D.D.

THE general purpose of the Sunday school is to develop the character of the child through ethical and religious teaching. This is the common aim. When the children of the Congregation, however, form by far the larger portion, as everywhere in the United States—with the exception of distinctive mission schools which meet elsewhere than in the schoolroom connected with the church—there are certain subordinate objects which demand attention and the realisation of which indeed is a large factor in the achievement of the main purpose One of these is the instruction of the children in the ideas for which the Church specifically stands. When I say this, I mean for which the Sunday School also stands, for the latter is regarded as an integral part of the Church, and effort is made from the beginning to impress upon the children their membership in the Church itself, which as an organization includes the Sunday School. This is, in fact, the second aim which goes naturally with the teaching of the ideas for which the church stands, and aids much to that end. It may be theoretically more satisfactory to teach a child that he is of the great Church Universal of which all denominations are members, that he belongs to the church across the way which teaches ideas entirely different from our own in dogmatic fashion, just as much as he belongs to the church whose Sunday school he attends, but such instruction is the direct way to lack of interest in, if not distrust of, all religious teaching. The youthful mind is not hospitable to the paradox or to subtle distinctions, but needs a definite and practical idea to grasp and assimilate —and the subtleties may come later.

There are some inherent difficulties connected with the instruction of the young in the principles of Liberal Religion. The idea of a subjective authority is not readily understood ; objective authority appeals to the young as it appeals, indeed, to the race in earlier stages of development. It is not easy, for example, to give a child a true idea of the value and use of the Bible, but if we lead him in any way to think that it matters little what one believes provided one act rightly, or better, that right belief has little effect on right action, we shall multiply difficulties. This idea represents, of course, one aspect of a partial truth, but it is far wiser to emphasise first the importance of correct ideas as well as of right conduct, to teach definite liberal views, and then these views themselves will involve and inculcate the spirit of fellowship and the superiority of life to creed. This is the natural order of development. In the schools with which I have been connected in the United States, I have always urged the teachers to give definite instruction in the ideas of liberal religion ; and to older classes (of the average age of about twenty), of which I was myself the teacher, I found instruction of this character especially welcome.

There is a tendency among the young to regard the Sunday School as distinct from the Church and complete in itself. This is an idea which we must seek to prevent, and which often causes serious results in schools composed of children of the Congregation. To see that the children realise that it is simply preparatory to church life, that the school is a part of the Church itself, and that they are expected to graduate not into the home or the street

on Sunday morning but into the church service, is an extremely important duty. To this end the connection of the school with the Church is emphasised and magnified in many ways in the United States. In our Portland Sunday school, there being but one church service and the Sunday school immediately following, the number of scholars and teachers present at church on that day was always duly announced and placed in figures on the bulletin board. Rewards of merit were sometimes offered to those in the school or in individual classes who had the best record of such attendance.

I am inclined to think that the presence in school of a large number of adults as well as of regular or frequent visitors at the opening exercises makes the connection of church and school clearer in the mind of the child. In the school just mentioned, there is a large class of ladies under a most efficient and zealous instructor, and often a large attendance at its preliminary service.

From this class of adults to the kindergarten room, which forms a little school by itself, the principles of liberal religion and ethics are taught in ways suited to age and condition. Nature abhors a mental as well as a physical vacuum, and the young mind which receives no definite religious—in a broad sense theological—instruction, may exhibit in later years some sudden and apparently strange phenomenon. It may suddenly succumb to the magnetism of the professional revivalist, or yield to the seductive influence of extreme ritualism. Granted that the mind of a child should be kept open and free to consider and accept other teaching in later years, the influence of pronounced liberal religious instruction as mental and moral ballast only, is of indispensable value. Teach the child the best we know, and that is the surest way to help him to attain whatever may be still better.

These principles which apply to the teaching of the young people of our Congregations, whether in the home or Sunday School, apply also to the latter, although the children may come from outside the constituency of the Church. There is, of course, in England a certain amount of dogmatic religious teaching in the secular schools which in America neither exists nor is desired by any sect. This renders the matter more difficult but none the less necessary. If our Sunday schools have any reasons for existence, one of the chief is to teach religion and theology as understood and professed by our churches, instruction which is highly conducive to the ultimate aim of all religious teaching, the development of righteous character.

A SCHOOL OF WHICH I DREAMT

W. COPELAND BOWIE

In childhood, we make pictures of a world which does not exist outside of our own imagination; we build castles in the air: in later life, we call our wiser and better dreams *ideals*. Life would often become sordid and dreary to young and old alike, were it not for our visions of brighter and happier days ahead of us. Faith in the coming triumph of truth, goodness, and beauty is of the essence of religion, and is the great inspiring, uplifting, joy-giving influence in life.

In Sunday school work, the *actual* often tries the patience of both teacher and scholar. The difficulties, the disappointments, the weariness of the task are depressing and disheartening at times. Hence the importance and value of our own dreams or ideals: they give us fresh courage and hope.

Picture to yourself what a Sunday school might become; look forward in imagination to what the boy or girl may become; think how much your influence may mean to the boy or girl when in the midst of the duties, trials and responsibilities of life.

As I try to picture the Sunday school that might be, that I hope will yet be, I see rising up before me buildings varied in their architecture, some large, some small, but all beautiful and simple after their kind. The assembly hall and the class-rooms are bright and clean, fresh air and sunshine find their way into every nook. The floors are quiet to tread upon; separate seats are provided for the scholars; a table with a few flowers stands in front of the teacher's chair. Copies of famous pictures by great artists, and portraits of

some of the heroes, poets, and saints, whose deeds and words and lives have ennobled the world, decorate the walls. There is a library of the hundred best books, with a suitable case for holding specimens of things of beauty or of use, with the collection of which the scholars and the teachers had something to do. The piano or harmonium is kept in tune; the music possesses sense and beauty as well as sound; the singing, led by a children's choir, is hearty but in good taste. The readings and prayers by the superintendent are brief and reverent, with a note of joy and hope running through them. The whole atmosphere of the place breathes order: discipline is everywhere visible, and yet there is no mention made of it.

The scholars are drawn chiefly from homes near to the school; it is a kind of neighbourhood guild. The young people call it 'our' Sunday school. They take a just pride in its reputation, and are always ready to work for it; they rejoice in keeping up its high character for friendliness and good conduct.

The teachers are drawn from all classes of the community: the desire to be of use; sympathy with the thoughts, feelings, and aspirations of children—these have attracted them to the work. The teachers' study and preparation class, conducted by the minister, is regularly attended. The best appliances and books are known and used; the wisest methods are followed. The teachers are always on the outlook for whatever will add beauty or joy or helpfulness to their work. They *know* their scholars one by one; they are acquainted with their parents, and their homes and everyday surroundings. The strength and the weakness, the difficulties and the temptations of each child have been quietly observed and carefully considered.

The 'lesson' is always thought out and prepared beforehand, and it never exceeds half an hour in length. Its subject is some aspect of life, duty, or religion. Every possible care is taken never to inculcate anything as true or good or noble which the teacher does not himself sincerely believe. The open mind, the loving heart, the helpful hand are presented as the root and flower of religion. The love of truth, goodness, and beauty is enforced with all the enthusiasm and skill which the teacher can command. Faith in God is taught with reverence and humility, also with joy and confidence. Words of God are sought and found in the Bibles of Nature and Humanity, as well as in the Old and New Testament. Art, music, poetry, history, science are 'revelations' of God in man. The life and teaching of Jesus are interpreted in terms of modern knowledge. His sublime trust in God, his strong love of man, his detestation of wrong, his enthusiasm for righteousness, peace, and goodwill—these are presented as the essential and abiding truths of Christianity.

This is my dream of the Sunday school that is to be—that might be even now, if only we were resolutely determined to create it.

INFANT CLASS TEACHING

EDITH J. HALL

For two years I have taught Sunday school infants on a method adapted from the Archibald system. When it was adopted there were thirty children in the department; last Christmas there were close upon eighty. Having found it of great advantage at Unity Church, Islington, I will briefly outline our method.

I am superintendent of the Infants' Department, and under me are five teachers, some of whom have lately come from classes in the upper school.

The comfort of the children is provided for, and the small chairs which the Sunday School Union supplies are most useful. At the start I had forty chairs, but gradually added to the number as the school grew, until I have now seventy-five of them (they cost two shillings and fourpence each, and can be had in three heights).

Our children assemble in the upper school for the first hymn, each class with its own teacher. Then they march out into their own room and take their seats facing my desk. We begin by singing an opening hymn taken from *Child Songs for Primary Departments*. This is a splendid collection for little children; the words are nice, and the music good. Very often a hymn suitable to the kind of weather prevailing is chosen, such as—

'See how the snowflakes are falling,'

or

'Darkness, darkness, flee away,
This is what the sunbeams say';

or one suitable for assembly, such as—

'We are here in Sunday School.'

A prayer, written in verse, is next offered and the children repeat each line. Then comes the 'birthday,' which is a great feature. I ask if any little boy or girl has had a birthday since last Sunday. If so, the children come forward to my desk and whisper their ages to me, and I ask the other children to guess how old the birthday-children are. Then I ask how many flowers I must give to each child, who receives as many flowers as he is years old. I always have flowers on my desk. Immediately following, a birthday prayer is repeated and a birthday hymn sung, such as—

'Comes a birthday once a year.'

The Cradle Roll next claims our attention. If any child has brought the name of a baby brother or sister, it is entered on the Cradle Roll as a future scholar. This gives us an idea of the young children whom we may expect to join our school in the course of time. The baby's name is read out and a Cradle Roll hymn is sung by the children. [We have sixteen names on the Roll, and when the babies are four years old they will be admitted to the school.]

To the accompaniment of the piano the children now march round the room or go to their class-rooms.

The school is graded according to age, into six classes. Two have separate rooms —the youngest, consisting of children four years old; the eldest, boys of eight and nine. The other classes have their chairs set round in circles for them, and for about twenty minutes all the teachers give a lesson on the same subject. At present we are using Miss Marian Pritchard's *Sunday Lessons for Infants*. Of course each teacher has, as far as possible, to make the lesson suitable to the capacities of her scholars. We have also used *Bible Lessons for Little Beginners*, by Mr. Archibald. It is a very bright book and, although not written for Unitarians, there is very little to object to in it. That little can easily be altered. Wherever the lesson lends itself to expression, the children express it, or it is demonstrated to them by means of the sand tray or modelling. For instance, should the lesson be on birds, the children would model a bird in plasticene; or on the baby Moses, a little cradle would be made. This keeps alive their interest and helps them to remember what the lesson has been about. In the same way the sand tray is found to be very useful for shewing the setting of a story and helping the children to picture the events.

After the lesson, all the children assemble together again and I ask them a few general questions, and we sing a hymn bearing, if possible, on the subject. If it has been a hymn-lesson, we sing the hymn. The children then repeat the Lord's Prayer, and, with the singing of 'Our Sunday School is over,' are dismissed.

Elder scholars make very good young teachers for these classes. They like teaching on this method, and lately I have had no trouble to get them to teach. The difficulty is that I cannot hold a preparation class, which really should meet each week to talk over the lesson and find illustrations for it for the following Sunday.

AFTER SCHOOL

WILLIAM C. HALL, M.A.

WHAT happens 'after school'? In the majority of cases all that is worth calling education ceases; and this fact which we encounter in connection with the day school is the same fact which in another form we meet in connection with the Sunday school. 'After school' most of our scholars have little real association with us; they do not become members of our churches; they have little insight into the principles for which our churches exist; they have not, beyond a light-of-nature illumination, any clear evidence to support our beliefs, presumably theirs also, against the arguments wherewith they are continually assailed by their orthodox and agnostic friends.

I am aware that these are bold statements; and I am also aware that I may not pretend adequately to defend them in a single paper of this length. I shall, therefore, here give myself to some general reflections on what is involved in the first two.

I trust my fellow-workers in our Sunday schools know 'divine discontent,' that they are heartily dissatisfied with the apparent results of their labours; withal, that they possess not only the discontent but especi-

ally the divineness of it, which is the patience to determine in their minds the means of making their labours more effective in the imparting of religious truth and for the strengthening of our churches. Let me say at once, that I have only a limited sympathy with the contention that Sunday school work is worth doing 'for its own sake,' that it is a sort of philanthropic undertaking on our part from which we do not expect any return of service. If it is worth doing at all, it is primarily worth doing 'for the sake of the good cause,' which is not less than the care of individuals supposed in the idea of 'doing good unto others without hope of reward,' but more; it is the care of doing good unto others that they in their turn, instructed in religion and trained to its service, may promote the faith that is alive unto salvation—the truth that makes men free, and the wisdom that makes them holy. Fellow-teacher, you have not made a man of any one of your pupils until you have made him a man like yourself; and to make him like yourself is to make him a teacher in your school and a worshipper in your church.

I suppose that not more than five per cent. of those who enter our schools eventually become members of our churches—using the term 'members' in the widest sense—and while one may suppose such an unsatisfactory state of affairs, there is surely a demand made upon us to discuss the imperfection of our system and to arrive at an understanding of better methods of work. And I have in mind such a discussion to such an end; but not so much a debate—the debates of our denomination have an exceptional facility for terminating in themselves—as the determination, where two or three teachers are met together, of the more effective conduct of their own school. For it is clear to me that our denomination as a whole, and in connection with it the body of our Sunday schools, will only organise itself under a scheme which is already operative in little in its midst. We are so little speculative, so fearful of the freedom we possess.

One chief reason why scholars leave our schools and do not associate themselves with our churches is that they believe the schools have nothing further for their good, and that they have not been taught what it is the churches have to offer. What may we say? My experience is, that if we endeavour to persuade our young people that they will get good doctrine and much personal blessedness—'hear good, and be happy'—we land ourselves into an effort of coaxing which becomes increasingly a futile occupation; but that if we tell them plainly, not that they need the church—they know better than we—or the school, but that the church, and for the time being the school, needs them, that it offers them self-sacrificing service first of all, they respond readily enough. (Let me say, in a parenthesis, that the event of the year in my school to which the elder scholars most look forward, and which I am certain does them more good than most things, is a treat they provide for as many of the poorest children of the district as they can crowd into the schoolroom. They find that it is more blessed to give than to receive.) But if we fuss round in our churches and schools with benevolent assertions that we have something very precious to give, for nothing, we shall end simply with sharing our treasure among ourselves. The merchant obtained the pearl of great price after selling all he had. And the world likes to pay to the full. Moreover, it is in its heart more willing to spend than to gain—to sacrifice life for the redemption of life. We, while we belong to this world, are commissioned to save souls, and everything ultimately depends upon our consciousness of this commission. If we have it fully, we know under what authority we may demand the services of others; and they know, as we claim their services boldly, who it is calls.

We require, then, in our schools, as in our churches, first to utter the word which calls to service, to impress upon our scholars that the knowledge they receive is delivered unto them especially for imparting, and that their training is undertaken to the end that they be fitted to minister unto others. It is a very simple matter, so stated, but the complete recognition of it would effect a revolution in our midst. This recognition would render impossible the slip-shod lesson, the careless instruction, and the want of discipline which no more than in the day school should be tolerated.

This last statement, on discipline, brings

me to what I am convinced is another reason that so many of our scholars lapse from our association : the frequent want of a worshipful atmosphere in the school. What wonder that so many of our young people do not worship in the church, if they do not learn in the school what worship is ? I am aware that by means of their Guilds some of our schools are remedying the weakness I indicate and could closely diagnose ; but this, even in their case, is not sufficient, and there should be during the school hour some time given to an order of service which harmonises with that of the church and is educationally introductory to it. I am more and more persuaded, in the conduct of my own work among my congregation and scholars, that until worship is reverently rendered by the young in their assembling together in the Presence of which they are more awfully aware than most of their elders, they will not be gathered together to worship in what we most rightly consider apart as the sanctuary. In some places the scholars, after their morning lessons, are solemnly marched into church, there to remain under the pressure of disciplinary nudges during the 'service part.' Good, you say ? No, I imagine it is not, and that the tendency of this practice is in a line contrary to its intention. But my point is, that the 'service part' is performed in the wrong building. Would it not be a better practice that, during the morning 'service' in church, the children should have a service of their own in school, and be brought into church for the sermon ? Perhaps in some cases this practice would effect the reform and reconstruction of the preacher, who would gradually relinquish his written intellectual discourse, which is often delivered into the pulpit cushion, and speak plainly, face to face with young and old, of the duties which the church sets before all. That is another matter. But if addressing your scholars you have the alternative of saying, 'Now let us go into church ; and you must be good until the hymn before the sermon,' or 'Let us worship together ; and if you worship well, you shall have the privilege of hearing the minister—he's going to talk about . . . this morning,' I know what you will say, and I know what will happen. It is because our scholars have no order of worship that is intelligible to them, and have the idea too often emphasised that a Unitarian sermon is a thing only for erudite minds, that very many of them do not eventually become active church workers. Train them to worship and early to expect a message from the pulpit, and they will more readily enter into the congregational fellowship.

Subservient to these aims there are matters of the utmost importance. May I say without offence that instruction to a class given without regard of the teaching in other classes is largely and liberally misapplied. A school should be so divided into classes that a scheme of progressive lessons may be consistently carried out, in order that a child may have in religion as systematic information and training as is given in secular subjects at the day school. Everything does not depend upon the personal character of the teachers ; much depends upon their character as associates and co-operators in a system of religious instruction which from beginning to end encourages not so much 'thinking for yourself' as thinking along lines set by the general teaching of the church. I assume that a scheme of this kind would gradually build up in the mind of the scholars a genuine knowledge of Christian belief and practice, and that in its later stages it would have regard to (1) instruction in the principles of religion as supposed in all faiths, and (2) instruction in the principles, beliefs, and ideals of our own denomination. Any expansion of such a scheme would cover information on the great faiths of the world, with particular reference to their points of agreement.

My suggestions are very much in the rough ; elaborated, they would be found to introduce subjects and a method of work which would rapidly make our schools distinctive in value. Our schools would more directly converge into our churches, and 'after school' would not mean 'nowhere in particular,' but 'with us still in ever-enlarging service.'

The controversies on 'the education question' will eventually leave the work of the public religious instruction of the young entirely to the Sunday schools. A pure secularist in the political matter, I am anxious to see our own schools properly equipped and ordered for this work. They may be, if we are willing with open minds to take counsel together,

INTELLECTUAL DIFFICULTIES OF OUR ELDER SCHOLARS

W. LAWRENCE SCHROEDER, M.A.

LATELY while walking over the hills mid which my parsonic lot is cast, I passed a small tumbled-down cottage wherein dwelt at one time an old man whose life fulfilled ideals of simplicity and directness far removed from the thought even of those whose existence is an artistically elaborated plea for plain living and high thinking. Once a fortnight the old man worked up a stock of porridge in a pan-mug; his main wants supplied, he had abundant leisure to meditate the secrets of the Eternal as these might be known in the bewildering beauty of ever-changing skies and the infinite suggestiveness of moor and fell. Who knows but that his life held subtle qualities of the divine which we with all the refinements of culture and civilization fail to evolve. Often in our wanderings we have seen faces into which the 'beauty born of murmuring sound' seems to have passed; again and again we have been startled into the recognition that the ways of God are not as the ways of the world, and that the Kingdom is for those of child-like purity and trust. We who dwell in towns are far removed from the simplicity of the life lived with Nature by men and women of an older generation. Existence to-day is an exceedingly complex affair; the quiet of country places has been disturbed by the intrusion of a blatant commercialism; the struggle for existence may be discerned even in villages whose aspect breathes peace; everywhere we find unrest and dissatisfaction; the quondam solutions of vital problems are no longer effective. Among the many signs of an awakened mind is the questioning of the use of religion. Churches are estimated, rightly or wrongly, by a utilitarian standard; the life of the minister is tested by its value for society. A cursory inquiry might lead us to think that the intenser consciousness of life was outside the churches, and the thought would receive confirmation in the fact that the stimulus of the awakened life in the church was given in the demand by the non-churchgoing multitude for a religion knowable by its fruits. It is not to be denied that outside specifically religious bodies there is a power making for righteousness and justice and social purity; it is scarcely less questionable that within the churches there is a smug satisfaction indicative of intellectual and spiritual indolence.

To deal with such a subject as the intellectual difficulties of our elder scholars involves assumptions which may or may not be valid. In some schools elder scholars are but a reminiscence of the oldest teacher; in other schools the presence of the elder scholar is a sign of non-realisation of intellectual difficulties. For it is our fateful misfortune often to lose the intelligent boy or girl who finds in Socialism something nearer to the inarticulate purposes of his striving soul. Happily there are schools where the elder scholar is a fact; for the purpose of our discussion we shall understand by the term 'elder scholar,' anyone between the ages of nineteen and ninety. That our elder scholars experience intellectual difficulties is gratifying and encouraging, since it points to the presence of mind, and *mind* is not too common in these days of 'learning made easy.' The presence of the scholar leads us to question the purpose and function of the Sunday school. Sometimes it has struck me that the Sunday school was but an outlet for the pious activities of antediluvian souls, or it may be, a nursery for the childish of various growth; certainly—though this will be denied by each and all, on behalf of their special charges—a great deal of so-called Sunday school work is but an amiable trifling with the time and patience of the delightfully unconscious. Nice little tales are read to nice little boys and girls, and everybody has a nice little time. It is difficult to say exactly what the Sunday school should do; but at least, this it must not leave undone, so to prepare the minds and hearts of the scholars that on their emergence into the life of the world they will be somewhat fitted to grapple with the moral and social problems which move in the life of the people. Primarily, the Sunday school must deal with the actual problems of present life: problems of the playground, of the market, of the factory, of citizenship, of national evolution. Some attempt should be made by the teacher to gauge the needs of his class, so that the lesson may

be directly applicable to things known and experienced. Many of the difficulties felt by our young men and women might not have existed if the Sunday school had only fulfilled its proper function. Yet, with all that may be done by an enlightened school, difficulties moral, intellectual and spiritual will arise, and the mere fact of their presence will be a high tribute to the power and influence of the teacher, in that the very discernment of the difficulty is significant of an aroused mind or soul.

Of purely intellectual or metaphysical difficulties there is no great occasion to speak : the philosophic doubter moves in higher realms than that of the mere Sunday school. The more practical difficulties are moral and social in their origin, with but a reference to the mysteries of metaphysics : salvation from the subtle snares of philosophy—' procuress to the Lords of Hell '—seems to be by the way of neglect or blissful ignorance ; perhaps it is as well it should so be. Yet the difficulties present themselves to mind, and on their solution may depend the health and happiness of many. The child is essentially a questioner : he wants to know the ' whatness ' of the world. He will take a clock to pieces just to discover what makes the wheels go round ; he will try his knife on the drawing-room furniture simply to see how sharp his treasure is ; he will occasionally experiment with his baby brother's capacities of physical resistance, only to experience a re-active experiment on his own physical nature from the hands of his fond but firm parents. He doesn't trouble much about what is inside him, save when the internal element troubles him ; he takes his soul for granted, and accepts the universe in a brutal fashion that often commands the mere philosopher's admiration and respect. The baby soon learns the difference between the self and the not-self, but for a long period the not-self absorbs his attention : the world is so wonderful and full of happy surprises that the boy cares little for the internal life to which all things else are related. He lives the life, and leaves the discussion of the matter to psychologists and others of that ilk. But data are acquired which later demand interpretation : if in his life there has been a true and full educational process, then by the power of a developed manhood, the past becomes luminous with purpose, and the future instinct with divine ideals. The schooling which means only the acquisition of facts, the imparting of instructive elements, is deficient ; alongside of instruction must go education, the eliciting of native powers and genius by which the full purposes of life are served. There comes a period in the life of the boy when things are not as they seem : there has passed away a glory from the earth, and the eyes have not yet conveyed to the mind the meaning of the things seen in misty adumbration. But suddenly the boy emerges from this hobbledehoy stage : he sees things more clearly and distinctly, and he realises that the world has meaning primarily for him. He becomes self-conscious in the development of a sense of responsibility ; according to his powers of reflection so the feeling of essential selfhood deepens : he is now a person, and life in all its bewildering significance plays upon mind and soul, generating problems of existence which may not lightly be put by. It is true that the nature of the environment retards or hastens the development of the sense of responsibility ; poverty may quicken the life into premature recognition of the meaning of the world, riches may lull the soul into the stupid acceptance of what the good gods send, but normally existence is questioned on the emergence from youth into manhood and womanhood.

So there is a bending-back upon life in order that power may be gathered for the fight by which we prove our souls and win our way.

The first real difficulty lies in the relation of the self to life. The young man wants to get on, to make the best of his opportunities, to bend the will of the world to his own desires, to command place and fortune and the regard of his fellows. His life is a fulfilment of the law of self-preservation ; in the astounding discovery of his own real importance, he may estimate wrongly the worth of other selves. Suddenly he is brought up sharp ; life intrudes an inconsistency ; his ideal world of men and things is shaken to its foundations ; with pain and confusion of face he realises that the way of the world is not the way of the Sunday school, that the good do not always prosper, that the wicked and vicious seem to have a happy time, that the poor and virtuous are oft-times op-

pressed, and that morality is but a matter of social convention. He has been taught that God is good, that our Heavenly Father watches over his children, that righteousness means happiness : but the world gives such teaching the lie, for on all sides iniquity flourishes, and vice flaunts its shameless head. Here is a moral difficulty which the ordinary Sunday school teaching does not sufficiently discuss.

Involved in the change of view necessitated by early experience of social and commercial morality, are points concerned with the worth of the Bible and the value of mere theology. A comparative reading of the Bible may disturb the idea of a word of God, and in the general discontent with the old idea, the elder scholar may drift into a superficial scepticism which plays havoc with the well-meaning work of the ordinary Sunday school teacher.

It may be that the process of dissolution is hastened by a smattering of current science ; there is a dim feeling that science deals with realities while religion is concerned with probabilities ; there is such an air of unquestionable finality about the conclusions of science, that our elder scholar—supposing him still faithful to his school—is more and more driven into the region of 'honest doubt' regarding the truths of the religious life. Further, the eminence of men of science and their general detachment from the churches fosters the mistaken notion that religion and science are incompatible ; the crude reasoning involved is one of the difficulties of the Sunday school teacher.

In the same line of thought there is the more definitely intellectual difficulty regarding the essential righteousness of universal law. The presence of misery and poverty, the facts of pain and disease, the catastrophic disasters of physical and social evolution, drive the mind to question the nature of the law of universal life, and the necessary goodness of God. From this to the succeeding phase of agnosticism there is but a short step, and with the pleasing sense of being in most excellent company, our elder scholar is well content to rank among the 'non-believers.' Divine worship degenerates into mere sermon-hearing ; the devotional part of the service is tolerated for the sake of the lecture which follows. The uncomfortable truth remains for the apologist for religion, that outside the churches is a multitude of good men, and that the right life is lived irrespective of any profession of religion or of attendance at divine worship. So Sunday school and church membership become a matter of pious tradition.

Many of our elder scholars are unable to profit by the thought of a personal God ; the immensity of creation, the multifarious nature of humanity, the limitations of personal knowledge, the jar of warring elements, frustrate the conception of an all-wise, all-loving Father and reduce the artificially ordered ideas of religion to chaos and confusion. Why should death rob us of our loved ones ere we had grown to know them in their fulness ? Why should there be such inequalities in life, making on the one hand for riotous leisure and ungodly ease, and on the other, for poverty and distress and grievous want ? Why should our best work be brought to naught by malicious backbiting and spiteful detraction ? Why should God allow these things ? So we are led by devious ways to the main difficulty of thinking minds and feeling souls, the problem of the thought of God, and the relation of the human and divine. It is of little use counselling faith, for such advice seems irrational and weak to the scholar who has probably been brought up to extol reason if not to use it. Faith is an activity of the cultured soul, and in its finest manifestations betokens knowledge and deep experience.

Many of our young people are troubled by the thought of immortality. One notion was frankly expressed by several with whom I spoke on the subject, 'when you are dead you are done for.' Against the thought of personal immortality come the facts of bodily dissolution and of our essential ignorance of 'the beyond.' It is inconceivable to many that there can be after death a continuance of human personality ; a little science confirms them in their scepticism, where much science might liberate their minds to the recognition of the differences of methods of physical research, and methods of spiritual communion.

Hardly an intellectual difficulty, and yet a matter of abiding personal interest, is the nature of conscience, and the urgency of the moral imperative. Why should I feel compassion or go out of my way to

do a kindness ? Why should I be troubled by the thought of past sin ?

It is not within my purpose to attempt in detail a solution of the difficulties propounded : rather am I concerned with the adequate recognition by the teacher of the nature of the work which lies before him. Many of the difficulties which trouble the awakening mind are soluble by sympathy and personal interest. In the close and tender concern of the teacher for his pupil, we have the medium in which the spirit of God works for the liberation of the soul of humanity. Many a one has been stayed in the hour of doubt and conflict by the quiet, trustful love of a friend ; in ways we know not of, power streams from soul to soul, and God is glorified in freedom and righteousness. The essential condition of Sunday school success lies in the loving regard of the teacher for the scholar. But over this, other things are required. Difficulties arise from the contrast of worldly morality with religious teaching, from the play of science upon theological opinion, from experience of the pain and hardship of existence, from the apparent sufficiency of mere wealth, of art, of learning, of conventional morality; and the Sunday school is bound to consider these difficulties, and propose some sort of solution if it is going to justify its position in the realm of instruction and education.

May I suggest that nothing can be gained by the cloaking of difficulties, and by the ostrich-like procedure of a pretence of ignorance. Our first duty is to recognize facts as they are. How far we must go in the enlightening of our scholars regarding the ways of wickedness is a delicate problem ; certainly they must be made to know that the world is not exactly governed by an ideal Sunday school morality. Without cant or spiritual pride, it ought to be possible to make our scholars see that some men are better than others, and that the nature of happiness is not to be judged by the loud-mouthed professions of the worldly-minded.

Further, we need to have clear conceptions of the nature and meaning of religion. Troubles often arise from the confusion of religion with theology or with ecclesiastical institutions or with special phases of social evolution. Religion is the substantial life, of which theology is the intellectual expression ; the realisation of ideals is essentially religious, and where the life is a conscious fulfilment of the demand implied in the very thought of God, there have we the spirit that was in Jesus. The limitations of scientific working and method need to be set out clearly ; science deals with the things that appear, religion is the enjoyment of Him in whom we live and move and have our being. By the way of the emotional workings of the soul as these may be generated by art, or by literature, or by the beauty of sheer goodness, we may lead our scholars to the deeper appreciation of the mind and being of God ; by the way of a philosophic understanding of the meaning of contrast and conflict, and by the frank acceptance of the mysteries of our common existence, we may strengthen the soul of the scholar against sceptical and agnostic tendencies and influences; but here again we must bravely recognise disquieting facts and confess the limitations of the human mind. Our heaviest task lies in the direction of theologising present existence, and of interpreting God in the life that now is. The religion of Israel is interesting and stimulating, the journeys of St. Paul command our admiration, but more important still is the religion of present-day social reform, and the moving of the spirit of God in the science and literature of our time. The problem of the teacher in regard to the difficulties of the elder scholar is how to educate the soul so that there may be a joyous recognition of the eternal God beyond the shifting phantasmagoria of mere existence; for the ideal of the thoughtful life is unity, and unity seems possible only by knowledge working through love. So in the hour of doubt and difficulty and bereavement, the soul will wait quietly and patiently for the light, happy it may be in the thought that all things work together for good to them that love God.

I would have him mind and understand business. Read a little history; study the mathematics and cosmography. These are good with subordination to the things of God. These fit for public services for which man is born. Take heed of an inactive, vain spirit. Recreate yourself with Sir Walter Raleigh's History ; it is a body of History and will add much more to your understanding than fragments of story.—*Oliver Cromwell.*

SUNDAY SCHOOL TEACHERS AND SOCIAL SERVICE

R. P. FARLEY, B.A.

'It is very unpleasant to record that, notwithstanding our assumed moral and material progress, and notwithstanding the enormous annual expenditure, amounting to nearly sixty millions a year, upon poor relief, education, and public health, we still have a vast army of persons quartered upon us unable to support themselves, and an army which in numbers has recently shown signs of increase rather than decrease . . . the statistical review of the expense incurred and of the results attained by it prove that *something in our social organisation is seriously wrong, and that whatever may be the evils, they are not of such a nature as to be improved or removed by the mere signing of cheques or the outpouring of public funds.*' (Italics mine.)

With these words the Royal Commission on the Poor Law and Relief of Distress, in the Report which they have just issued (sections 152 and 3), conclude their survey of Poor Law problems. Moreover, for many years past, disinterested members of all ranks, classes, creeds, and parties, seeing the destitution which in our crowded cities may be observed hard by colossal wealth; the terrible conditions, making for neither health nor morals, in which so many of the rising generation are born and brought up; the 'sweating' of men, and, still more deplorable, of women and children, which are only too frequent among us; the prevalence of unemployment, which in a very large number of cases is due to circumstances beyond the control of those who suffer from it—have felt with the members of the Poor Law Commission 'that something in our social organisation is seriously wrong,' which only the most careful thought and the most wisely directed action will avail to set right. Hence all good citizens, especially Sunday school teachers like ourselves, must undertake the serious study of the grave social problems, which cannot fail to thrust themselves on our notice both in our Sunday school work and in the course of our daily occupations.

Perhaps some teachers will say, 'these questions are much too difficult for us and we can neither understand them ourselves nor make our pupils understand them.' But the social problems of present-day life, in other words the effort to form wise and just opinions upon the facts which you see before you day by day, are not nearly so difficult as other questions which you have long been accustomed to consider. For example, we often consider 'what opinions are we to hold about the Old Testament narratives, or the New Testament history,' that is, about events which occurred many centuries ago in times and countries very different from our own. Many of us who are far from being experts on such knotty questions could give quite expert opinion about the amount of money required for the weekly necessities of a working man's home, or the awful straits to which such a home is reduced by the unemployment of the breadwinner. And if we do this, and many of our Sunday school teachers can, we are contributing information which will be very valuable in the solution of some social problems. Apart from our own actual experience, however, the results of the labours of skilled and impartial investigators into the conditions of modern life are now easily obtainable in cheap and handy form. Works, for example, like Rowntree's 'Poverty,' describing the state of the poor in the city of York, which you can get for a shilling, and with which many of us have long been familiar, can be understood even by very young and inexperienced persons. Great numbers of excellent manuals, such as the Social Service Handbooks of Headley Bros., containing works on Sweating, Housing, the Unemployable and the Unemployed, prepared by writers who have themselves lived and worked in the poor districts of our large towns, can now be had in the cheapest and most convenient form. Moreover, our own Social Service Union, to which every Sunday School worker ought to belong, publishes syllabuses of study on 'Temperance,' 'Housing,' 'Poverty,' 'Sweating,' which you can obtain free on application to the Secretaries. In connection with this Union, we are organising a Summer School for the study of social questions, which is to be held at Manchester College, Oxford, in the second week of July, and at which we hope many Sunday school teachers will find it con-

venient to be present. Hence there is abundant opportunity of securing reliable help and direction in the study of these questions, if help and direction be needed, though this, of course, will frequently not be the case.

All that is here urged is that we cannot afford to neglect the study of social problems, which are being so much discussed in Parliament, in the pulpit, in the press, and at countless meetings throughout the country. We must interest ourselves and our scholars in them. We must impress upon our pupils, the citizens of to-morrow, that we need to substitute the spirit of service for the spirit of gain ; that it is not enough merely ' to mind our own business,' we should know the conditions amid which our fellows earn or fail to earn their daily bread. We ought to know how the houses we use, the clothes we wear, the food we eat, are produced ; and above all, we ought to feel it a duty, which must under no circumstances be shirked, to see to it that what is made for our use or convenience or enjoyment is not produced under conditions which degrade or demoralise the producer, especially if the producer be a woman. It is our place as Sunday school teachers to learn and to enforce the lesson that all enquiry into and all action with regard to the terrible social ills that afflict modern life must be undertaken in a religious spirit, and that, as we have been taught to search for truth, ' whatever form it wear,' when dealing with difficult questions of theology, so in dealing with social questions we must be equally zealous and fearless in endeavouring to discover the facts and in doing what in us lies to have just remedies applied for such ills as may be discovered. Even the humblest teacher can do something, remembering always that it was Cain who asked, ' Am I my brother's keeper ? ' but St. Paul who taught us that all human kind are ' members of one body.'

Note.—The Secretaries of the Social Service Union, who are always glad to answer enquiries or render assistance, are Miss Catherine Gittins, 6, Salisbury Road, Leicester, and Rev. R. P. Farley, 11, Algernon Rd., Kilburn, N.W.

The works of every great thinker are at once the outcome of the dominant thought of his age, and at the same time agents in the remoulding and developing of that thought.—*C. B. Upton.*

THE WORK OF THE SUNDAY SCHOOL ASSOCIATION

ION PRITCHARD

Our new Quarterly will, it is hoped, be a means of bringing Teachers, Senior Scholars, and the Committee of the Sunday School Association a little more in touch with one another. The difficulties and discouragements met with by the workers are fully recognized by all who are seriously interested in or take any part in the Sunday School activities. It was to help and serve these workers that the Association came into being, and its existence is only justified by the result of its efforts in this direction. Let the help be both-sided.

As the Honorary Secretary, representing the Committee, may I tell you of the work of the last few months.

First, have you a ' Bible Library ' wall chart displayed on your schoolroom wall ? All should have it, and can have it by simply applying for a copy within the next month, and undertaking to frame or mount it. A superintendent writes that it is the ' most interesting picture ' in his schoolhouse. Together with the Rev. W. C. Gannett's lesson-notes an excellent series of Bible lessons can be given.

Due to a strongly expressed wish at the last Whitsuntide Meeting, a new Service of Song entitled ' Faithful and True,' the story of Theodore Parker as told by Miss Frances E. Cooke, was published in January last. The text and arrangement form part of the last work of the late Marian Pritchard and those who knew her will recognize in it the thoroughness and attention to detail which characterized all the work she undertook. Miss Amy Withall, who has selected the musical part of the publication, is acknowledged as one of our most experienced conductors of Sunday School choir singing.

Another recommendation made at the last Annual Meeting was that the Association should publish a School Membership Card, and other cards to commemorate special occasions. The recommendation was adopted, and two cards have been specially designed for us, and copies sent out to every superintendent. With regard to the second card, there were so many

different purposes mentioned, such as Cradle, Christening, Dedication, Birthday, and Church Membership, that the Committee decided to supply a coloured bordered card with blank centre to be filled in by hand or by print as required.

I should like in conclusion to call the attention of readers to an intimation already made known that a Summer School will be held at Park Hall, Hayfield, Derbyshire, in June next, 12th to 19th. Applications should be sent in by intending students as early as possible to the Rev. W. Holmshaw, Blackley, Manchester, the Honorary Secretary of the Management Committee. The cost of board and lodging for the week will be 22/6 to 25/-. A programme of the proceedings, in charge of the Manchester District Sunday School Association, will be sent round as soon as these have been arranged. The Summer School movement has passed its experimental stage. The six sessions at Oxford have proved so helpful that the Committee have every confidence that the one being now arranged at Hayfield will show like results and create the same enthusiasm and love of the work as previous schools have done.

WITH THE DISTRICT ASSOCIATIONS:

MANCHESTER DISTRICT

WILLIAM HOLMSHAW

In writing of Sunday School matters in the Manchester District for the first number of the 'Sunday School Quarterly,' my first word must be, Good success to the new Quarterly! May it find a ready welcome in our schools and be of much service to them!

The next word is that the Sunday Schools grouped in the Manchester District Sunday School Association are full of energetic life. Reports are constantly being received of numerous agencies at work, and of whole-hearted workers in these beneficent institutions, and the suggestion is sometimes uttered with bated breath in secret places that there is much more life in many of the schools than in many of the Churches. Far be it from me to put my seal of approval on this suggestion, but there it is.

It may justly be said that the Manchester District Sunday School Association is representative of the energetic life of the schools. New enterprises to meet the growing needs of the time come before the Committee in a steady succession and are always considered in a spirit that desires to serve the schools efficiently. Twelve months ago a Convalescent Home for elder girls was established at Barleycrofts, Great Hucklow, to supplement the work of the Children's Convalescent Home at Blackpool, and has had a most satisfactory first year's working. It has proved a blessing to many, and appears to be assured of an ever-increasing usefulness. The Holiday Home at the same Derbyshire village continues its happy career. And what a career it is! There were one thousand four hundred and one children and miscellaneous persons staying there during the weeks of the 1908 season, and none can estimate the physical and other benefits these received. The Secretary of the Co-operative Holidays Association recently said to me, speaking of the Holiday Home, 'It is a splendid institution; there ought to be hundreds like it throughout the country.' And so it is, and so there ought, and if any benevolent wealthy person is looking for a sphere of helpful service let him or her study our Holiday Home under the enthusiastic guidance of the Rev. Charles Peach, and something good must come out of it both for the benevolent wealthy person and for many others, but especially for the many others, as having the greater need.

These Homes rank in our estimation amongst the high affairs of our corporate Sunday school activity. But they are a long way from exhausting or monopolising that activity. Publications, Lectures, Rambles, Temperance, Anti-Gambling, Visiting, Systematic Instruction, and last, but not least, the Annual Meeting on Good Friday, these find abundant occupation for many devoted workers whose services the Association fortunately claims. The list is impressive simply to look at, but the things signified are much more impressive. I will refer to two of them. First with regard to Systematic Instruction,—it is a pleasure to report that the Sub-Committee has recently, under the leadership of

Dr. Griffiths, drawn up a most valuable scheme of Biblical Instruction. The scheme has been adopted, and should prove of much helpfulness in the hands of conscientious teachers. I have no doubt that the General Committee will be very willing to allow the advantages of the scheme to be enjoyed by teachers whose misfortune it is not to be connected with the Association.

The other matter I want to mention is the Annual Meeting of the Association on Good Friday. This year, Gee Cross is the place of assembly. The Rev. T. P. Spedding will conduct the service and preach the sermon, and as he rejoices in the fact that he is the only man who is at the same time a Unitarian minister and a licensed hawker, he ought to be able to furnish interesting and improving matter. At the evening meeting addresses will be given by the Rev. E. W. Sealy, M.A., 'Subject Matter in the Sunday School'; the Rev. W. Griffiths, Ph.D., B.D., 'A Successful Sunday School'; and the Rev. H. Bodell Smith, 'Our Duty to the Child.' The meeting is looked forward to by a large number of Sunday school workers, and though many of them do wickedly shirk the business part of the proceedings in the afternoon, especially if the weather is fine, they attend the morning service, the lunch and tea, and the evening meeting, and it is good to be amongst them.

And now for a new venture in the north —a Summer School for Teachers is to be held during the week, June 12–19. The place is Park Hall, Hayfield, and, given good weather, which the poets associate with June, a blissful time is in store for those who will meet there. Hayfield is highly favoured of nature. It is a great delight to be there, and a refreshing memory afterwards. Glorious hills, far-stretching spaces of moorland, babbling streams, provide a varied feast of sights and sounds that are as mellow music to the spirit of the weary townsman. Weeks I have spent there are amongst my treasures of remembrance, for the district is an ideal one from the point of view of the pedestrian and the lover of nature.

Park Hall itself, standing embowered in stately trees, is a pleasant retreat, affording accommodation for fifty-four persons, whilst in the grounds there is a camp where twelve men of an adventurous mind may brave the perils of the night which threaten in the shape of marauding rabbits and other fearsome beasts of prey.

No better place could have been chosen for the holding of a Summer School (though in this case it will be a Spring School), and though the accommodation is not so capacious as could be wished or as may be required when the applications come in, the Committee felt that, as the arrangement was largely experimental, it would be well to proceed with some caution in the matter of the meeting-place. It may be added, however, that apartments are available in some of the houses in Hayfield, a short distance from Park Hall, and I, as the Local Secretary, shall be glad to secure these if necessary. It is anticipated that this Summer School in the north will be completely successful, and no effort will be spared to make it so.

I think I have now written enough to show that in this district Sunday school work is duly cared for.

BIRMINGHAM.

A Forward Movement

THOMAS PAXTON

One of the gladdening features of Sunday school work is the awakening interest of the teacher. We are growing out of the notion that any person, at any moment, without preparation, can satisfactorily take a Sunday school class. The teacher is recognizing the necessity of preparation. How can we have interested scholars if the teacher is not intensely interested in the work and lesson?

In Birmingham some time ago, the question of the efficiency of the teacher was raised. We discussed it at meetings of our Midland Sunday School Association. It was found that the total amount of real teaching done was small. The question was asked, 'What is the end and aim of our Sunday Schools? The ultimate answer arrived at is, they exist to teach religion. We may use botany, astronomy, geology, as useful aids. We may try to awaken a love for good literature. These are only helps to the end of teaching religion. At the outset whilst considering 'What must the teacher teach?' the bed rock was reached, when it was realised that the first great essential was to show the teacher 'How to teach.' Could we get the teachers to a course of lectures on the subject was

a query, at once raising doubts. The earnest, the enthusiastic teacher would come. The teacher in least need of instruction would come. Would the teacher who most needed such help stay away ?

An attempt was made to secure a lecturer. We could not promise large audiences. Our Unitarian teachers but numbered some three hundred in all. Many of these were doubtful attenders. Then we learned that our difficulty was the difficulty of other religious bodies. The need was not local but general. The thought came, why not ask these other friends to join us, and engage the services of the best lecturer obtainable.

The University authorities were approached, and their encouragement and sympathy were immediately given. The University Extension Delegacy would find the lecturer, and grant us the use of the Medical Theatre, which accommodates some five hundred persons. The local Unions entered heartily into the scheme, the Birmingham Sunday School Union representing Evangelical Nonconformity, the Friends' Sunday School Union, the Wesleyan Sunday School Committee, and our own Association representing Unitarians. The Anglican Sunday School Union was in a state of re-building. The Bishop of Birmingham, however, gave the movement his approval.

Then as to expenses. The University charges were £26 5s., and printing and postage would add to that amount. At the most about five hundred tickets would be issued. If all were sold some £25 would be received. It was felt that One Shilling should be the charge for the Course Ticket admitting to the six lectures. The deficiency—well, there were men of faith at the head, and faith in a good cause always justifies itself.

The demand for tickets was exceptional. Christadelphians, Swedenborgians, even Roman Catholics sought them. The Lord Mayor (Ald. G. H. Kenrick) consented to preside over the first lecture, and such notable men as Dr. Rendel Harris, Rev. F. Luke Wiseman, M.A., Rev. Joseph Wood, the Bishop of Birmingham (Dr. Gore), and Sir Oliver Lodge (Principal of the University), consented to preside over others. The tickets were all sold, but so many persons were disappointed that arrangements were made to repeat the lectures. Another list of representative chairmen, including the Rector of Birmingham (Canon Denton Thompson), Rev. J. Worsley Austin, M.A., Rev. J. G. Tasker, D.D. (Wesleyan College, Handsworth), Mr. Hy. Whitwell (Secretary of the Young Men's Christian Association), Mr. Barrow Cadbury, J.P., and Professor Alfred Hughes (Dean of the Faculty of Education, Birmingham University), was arranged. These tickets were soon sold, and with a reduced fee for the University, there will be a balance on the right side when all accounts are paid. Altogether a thousand and forty tickets have been disposed of, and the Medical Theatre has been crowded at each lecture. We are to be congratualted on our lecturer. Mr. Frank Roscoe, the Principal of the Men's Day Training College, has proved himself to be the man we needed. He has entered into the spirit of the movement, and his lectures on 'The Art of Teaching' will long be remembered. There is not a dull moment during the lecture. When the subject matter is heavy and dry psychology becomes a trifle wearisome, his native humour comes to the rescue. In this way he is a model to the teacher.

One of the fundamentals in all teaching is to rouse the interest of, and maintain it in, the pupil. If the pupil is not interested, if he does not in some way co-operate with the teacher, the value of the lesson is lost. The good teacher gets his pupil into such a frame of mind that he is compelled to follow the lesson. The child mind should be studied and all the arts of influencing that mind should be used. Words, pictures, objects, diagrams, appeal to the experiences of the child; all should be enlisted in the work. A boy naturally appreciates the character of David rather than that of Moses. Moses was a lawmaker. David was a fighter. A boy's mind is ever open to the heroic; he knows nothing of law makers. Connect what the boy knows with the subject matter, and the way is open for giving useful lessons. On three evenings in each course Mr. Roscoe has had a class of boys present and given them a demonstration lesson. The first lesson on Psalm i. was a fine example of Mr. Roscoe's teaching. It is impossible in an article of this description to do justice to the lectures. The rumour goes that the lectures will shortly appear

in the form of a small handbook, which all interested may read and study at their leisure.

Apart from the forward movement in the direction of Sunday school teaching, the movement is also a forward movement in another direction. It shows how the Churches can combine to further a common aim. In this movement we have a real reunion of Churches. Let one great aim animate them and they will forget their differences. Already there is talk of a large summer gathering of Sunday school teachers of all shades of religious thought, and an Autumn Convention, with a platform broad enough to hold all who take part in Sunday school work.

This fact must not be forgotten. Over one hundred of the teachers have signified their intention to sit for examination on the course of lectures, and the University will award certificates to those worthy of them. We may be pleased with the crowds attending, but this application and real interest gives even a greater satisfaction. Another course of lectures is under consideration for the late autumn. Will it be an equal success ? The men of faith say 'yes.' We shall see.

BY THE WAY

Our second number will contain the first of a series of three articles by Dr. Mellone on 'The Grounds of Religious Belief.' Mr. J. C. Hudson will write on 'Child Study.' There will be a symposium on 'What Teachers Expect of Superintendents,' and Rev. J. J. Wright will tell some of his experiences as an 'Anniversary Preacher.' Miss Lee will continue the 'Story of the Pilgrim Fathers,' and other articles of interest will appear.

* * *

The late Miss Marian Pritchard.—There would be something wanting if the first number of The Sunday School Quarterly appeared without any mention of one who for thirty years past gave herself mind and heart to the work of our Sunday schools. Miss Pritchard looked forward with interest to the publication of The Quarterly, and we had hoped to have a contribution from her pen, but it might not be. May the cause she loved never lack support from men and women of a like devotion !

* * *

Circulation.—Editors are always anxious about two things, one of which is their 'circulation.' We confess to feeling some anxiety on this point, but whether we ought to or not is a question in presence of the fact that there are more than three thousand teachers in our schools and more than ten thousand scholars over sixteen years of age. We want all these as readers, and we shall not be content with less. Will school officials please note that in addition to teachers we want elder scholars and workers as our readers ?

* * *

The Value of the Sunday School to the Church, from Outside.—A valued friend writes: You, Mr. Editor, will have doubtless many contributors writing of the value of the Sunday School to teachers and pupils. Of that I know little from personal service or experience, but I can testify to its value to the church from the church official's point of view. My experience is gained from one church only, which has had but one minister and one Sunday school superintendent—hence the value that I note may be a personal influence, but it is a real asset to our church, and I think should be in others.

This is that the young life in our church is very largely supplied by the Sunday school. It is not only that nearly all the teachers now in the school are former scholars, but those most active in the various affiliated institutions of the church's work seem to have started from the Sunday school, and at a recent social gathering of the congregation the large attendance of what I may refer to as the second generation of the church was very noticeable and very gratifying. From my experience also as secretary, I know too of cases of parents of children attending the Sunday school, gradually taking an interest in the church that looks after the welfare of their young folk, attending the services or special lectures and eventually enrolling themselves as members and becoming useful and active helpers in the work of the church. And this denotes another aspect of the value that the school can be to the church, to which I attach great importance, but second to that in supplying the next generation with a real interest in their church. I know and regret to see in many cases the church depending on the efforts of the present generation (not to say the past !). My experiences may be fortunate, even unusual, but I think they may serve your purpose, Mr. Editor, in showing an outside view of how an earnestly worked school can be a great advantage to a church.

* * *

True Words Spoken in Jest.—We remember hearing the suggestion made at a Sunday school conference that there should be founded a college for Sunday school teachers. Our own Summer School has done much to encourage good teaching and is about to add to its usefulness by holding a Session in Derbyshire. The Free Churches have all been long interested in the effort to improve Sunday schools from the teachers downwards. And now the Archbishop of Canterbury has opened St. Christopher's College, Blackwall, for the systematic training of ladies engaged in or wishing to undertake Sunday school teaching. Accommodation is provided for twenty residents. Dr. S. A. Eliot, President of the American Unitarian Association, opened the Tuckerman School in Boston some two years ago, and the objects of St. Christopher's College are almost identical with those of the New England venture.